

THE PACIFIC



Volume LI.

SAN FRANCISCO, NOVEMBER 21, 1901.

Number 47

Treasures.

LET me count my treasures,
All my soul holds dear,
Given me by dark spirits
Whom I used to fear.

Through long days of anguish,
And sad nights, did Pain
Forge my shield, Endurance,
Bright and free from stain!

Doubt, in misty caverns,
'Mid dark horrors sought,
Till my peerless jewel,
Faith, to me she brought.

Sorrow, that I wearied
Should remain so long,
Wreathed my starry glory,
The bright Crown of Song.

Strife, that racked my spirit
Without hope or rest,
Left the blooming flower,
Patience, on my breast.

Suffering, that I dreaded,
Ignorant of her charms,
Laid the fair child, Pity,
Smiling, in my arms.

So I count my treasures,
Stored in days long past,
And I thank the givers,
Whom I know at last!

—Adelaide Procter.

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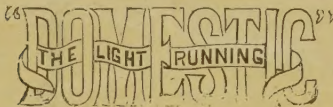
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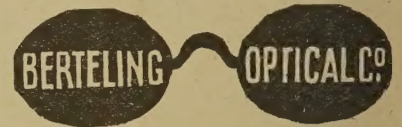
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THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 21, 1901.

An Honest Man.

Oakland has a carpet cleaner. There is nothing unusual about that, for so has San Francisco, Los Angeles, Portland, Tacoma, Seattle and Spokane, and other cities too numerous to mention. But there is something peculiar about this Oakland carpet cleaner. He is an honest man. This is not to say that carpet cleaners in other cities are not honest men. It is not saying anything about them either in one way or the other. It is, however, to say that this Oakland man is, perhaps, in some respects, an exception. He is perfectly fair and square in his dealings with his patrons. He is not simply on the border lines of fairness and unfairness, but he stands at the very center of fairness. Let one instance suffice now to show this, though others might be cited.

A lady telephoned him the other day to come to get a carpet and to clean it. He came more than a mile for it, but found on arriving at the house that it did not need such cleaning as he was supposed to give, that it could in reality be cleaned at home at slight expense, and he so informed the lady, who remarked, after his departure: "Well, he is one in a thousand!" A *rara avis*, she thought; and it was with gratification that she thus thought and spoke. It always strikes one pleasantly to meet with such uprightness. As in this case, it is often found under rough exteriors. We say *often*. Is this correct? Shakespeare makes Hamlet say: "To be honest, as this world goes, is to be one man picked out of ten thousand." And when Hamlet on a certain occasion asks Rosencrantz, "What news?" and the answer is, "None, my lord, but that the world's grown honest," Hamlet replies, "Then is dooms-day near."

The estimate was not a just one even in Shakespeare's time, and the world has been growing better all the time since his day.

There has always been a great deal of honesty in the world, notwithstanding all the dishonesty. Both must be granted. Some years ago, away out on the prairies, a missionary asked an Indian if certain of his belongings would be safe in an open space. "Safe?" replied the Indian, "there isn't a white man within two hundred miles!" But alongside this let stand that other prairie experience of the man who left, for two weeks, his wagon loaded with corn, stuck in the mud near a frequented road, and who on his return found some of the corn gone, but enough money in the sacks to pay for what had been taken.

There is more honesty in the world today than there was some years ago, because men realize that it pays to be honest. Archbishop Whateley, commenting on the old maxim, "Honesty is the best policy," once said, "But he who acts on that principle is not an honest man."

It is not necessary thus to discriminate. It is a question whether the discrimination is a fair one. God has so created man that he does many things simply because it pays to do them. It pays to do right, to be right, because it puts us in living relations with God.

We were interested in reading, a few months ago, an article by a man in the business world which showed that integrity pays in the business world and that "a good name is rather to be chosen than gilt-edged collateral,"—that character actually has a cash value in business transactions.

A man in the grocery business saw arrangements being made for the putting in of another stock in a building just opposite his place. The new place was being fitted up more attractively than his, and for a better assortment, and he saw that the new-comer was likely to crowd him out if he could not enlarge and improve his own place and stock. His accumulations through many years of straightforward dealing with his customers represented about six thousand dollars. He needed that much more. It was with a heavy heart that he went to a bank to ascertain what could be done, determined to get, if possible, even an inadequate sum, and with it to do his best, and, as of old, his honest best. Nevertheless, he could not help thinking of the little petty things—dishonesties—that he might have done now and then which would have advanced him financially, such as had made it possible for the other man to accumulate more and now to come in beside him to his detriment. And he felt that in this view certainly his honesty had not paid him.

While this man sat in the bank awaiting his turn, he overheard in an adjoining room another man pleading with the president for a loan of \$8,000 on property which he represented as worth \$16,000. He failed to get it. The man who was waiting felt that his case was almost hopeless, but he determined to tell his story and be thankful if they loaned him even \$2,000. He was favorably and encouragingly received, but was asked for a little time for consideration. Some days afterward he got, not the \$5,000 that he had started out to ask for, not the \$2,000

for which small amount, even, he had made up his mind to be thankful for, but actually the \$6,000 that he needed. In the meantime the bank had learned that he usually paid cash for his grocery stock; that when he did buy on time he was always prompt in making payment; that he was just as honest with the small fry as with the big ones; that when he had a mortgage on his stock the interest had been paid promptly when due, and a few times before it was due. It was ascertained that at one time he had a fire in the rear room of his store, and that so modest had he been in his demands of the insurance company that his name was with it a synonym for honesty. Further, it was ascertained that his wife had a running account with a department store near by and that with one exception her bills had been paid within twenty-four hours after their presentation, and that explanation had been given for that delay.

"Now, Mr. Smith," said the banker, "on the credit clearing house system you are rated 'B.' That means, that whatever is lent to you will be repaid within the limits of human certainty. Your Bradstreet rating is too inconsiderable to mention. You would have to have many, many thousands where you now have but a few before you could approach a rating of 'B' on their books. But the time has gone by when banks and trust companies are guided in making their loans by the amount of money a man has or is said to have. That may help us to determine the amount we lend him; but what we want to know before we lend him a cent—no matter what security he may offer—is what his business character amounts to. If he has a record for trickery, procrastination, carelessness, and large or petty dishonesties, we will not lend him money under any circumstances."

This grocer's experience, as here given, is incomplete without the statement that he learned when he had his first interview with the bank that the man who was refused the loan while he was waiting his turn was the one who had planned to go into business in competition with him.

The gentleman who furnishes all this important information says that the grocer's experience was so remarkably optimistic that he did not set it down as general or typical until he had consulted with a man at the head of one of the great banking houses of the country, and there ascertained that banks rely not so much on what a man has in money as on what he has in integrity. The bank, said this eminent banker, can tell from a man's books whether he is likely to do well or ill after the money is lent him. If the signs point to success and his integrity is established, the loan is made. "His established integrity is assurance that the loan will be used for the purposes for which it was made."

All in all, the conclusion is that the man who says that he cannot succeed in business if he is honest is a whiner and a coward, and that "business, today, is honesty."

An old poet says:—

"An honest man's the noblest work of God,"

God is ever working to make men honest—honest with their fellow-men, honest with him. And it is signifi-

cant that there has come a time when, in the business world, honesty counts as is herein indicated. These incidents and these facts cannot have too wide a circulation. In every community there are men who are seemingly unaware of the fact that character has any such cash value.

But to get back to that Oakland carpet cleaner: he is not only cleaning carpets. He is cleaning lives. Measles is catching, smallpox is catching; so also is character catching. And if we can but get men to understand more generally that the time has come when business is honesty, integrity will be much more catching than it now is.

The Small College and the Large.

Mr. Bliss Perry, editor of the *Atlantic Monthly*, discussing recently the function of the small college in preparing men for strictly university work, said that in his graduate work as a professor at Princeton the best thinkers in his classes came from "the little unknown colleges of the Middle West." He says that he may have been more fortunate than other men at Princeton who had the conduct of graduate work, but that he certainly had an unusually gifted succession of such students from the small colleges.

This much Mr. Perry has said in a letter to President Thwing, who wrote inquiring as to what he did say. He was reported to have said further: "These men possess a certain power of reflection and of assimilating the few facts which they possess which is not found in the university graduate. The tendency in the university, growing more and more strong, is toward the repression of individual opinion. It takes great courage to stand up and assert yourself against the university mob. The type of men who can do that is what the small college can and should develop."

It is proper to infer that Mr. Perry said this, for he wrote in answer to the inquiry that the report was a tolerable representation of what he said, only that it did not make clear the point he was trying to emphasize—the function of the small college in preparing men for university work.

Taking this as a text, along with a statement made by the Hon. Elihu Root, Secretary of War, at a recent meeting of the graduates of Hamilton College, President Thwing writes for *The Forum* a valuable article on "The Small College and the Large."

Secretary Root's declaration was as follows: "I believe that the American boy has better chances for education, for training, for making a true success of his life, in a college of not more than 300 students, removed from the great centers of population, where the students are brought into intimate association with their instructors; where the air is full of college spirit; where he is breathing a scholastic atmosphere year by year, and where the college is the all in all of college life."

President Thwing finds, of course, a field for both the large and the small—and every unprejudiced, well-informed person will find the same. But one cannot read

his article without concluding that it is very uplifting to the small college. The advantages of the one are set forth, and then the advantages of the other. And he concludes that "it remains to be proved whether the large college can do the great work for America and for all men which the small college has certainly done."

In the opinion of the present writer neither the large college nor the university has any advantage over the small college for the training of young men and young women for life. It is true that the large institution often has better equipment, as equipment is usually estimated. Its laboratories and its libraries are more elaborate and extensive. But the small college usually has enough in this respect. There are people who get far more good out of the few books at home than they do out of the great multitude when they are turned loose in the big library. Similarly, the fewer books in the library of the small college may be better for the ordinary mind than the great number in the larger institution. It is quality and not quantity that counts. The expert teachers that it may be possible for the large institution to have are of value largely in such studies as should be pursued as graduate or post-graduate studies. We believe that the small college is just as capable of turning out men and women who will become an honor to the nation as it ever was. And what the small college has done, the thousands of its graduates living today lives of eminent usefulness evidences. Really, it is only during the last two decades that this country has had any large colleges.

There is nothing in all that the large college can give, distinctively from the small one, that will balance the definite personal attention that the student is the recipient of in the small college.

President Thwing well says: "The small college has more of life, less of the institution. The small college has more teachers who are professors of things in general. It has more teachers who are more interested in students, and fewer who are interested in teaching subjects. It is less open to the peril of believing that the final cause of the ordinary college is philosophy, and not man."

There has been for some time a great deal of testimony for the small college. One of the weightiest testimonies is that of Ex-President Woolsey of Yale, who once said: "If I had my life to live over again I would throw in my lot with one of the smaller institutions. I could have more influence in training mind and shaping character."

The Pacific referred last week to Dr. D. K. Pearson's interest in the small colleges of the West, among them the three Congregational institutions on this Coast, Whitman, Pacific, and Pomona. We believe that they are entering into the life of this part of our great country in better ways than other educational institutions. We believe in these other institutions—our great universities. They are needed, and are doing a good work; but we lay the highest value, all things being considered, on our small, struggling colleges. From them will go

forth more and more as the years roll on, those influences which will make for things true and pure and enduring.

It is worthy of special note in this connection that Secretary Root emphasizes the value of a location "removed from the great centers of population." Of late there has been an inclination on the part of the colleges to move from such locations to the great centers. This has been largely because of the increased interest they have hoped to create in themselves among people of wealth. We believe that the trend that way has had its day, and that the sentiment in favor of locations removed from the distractions of the city will become general. Pomona College has an ideal location at Claremont, within an hour's ride of Los Angeles. So has Pacific at Forest Grove, Oregon, about twenty-five miles from Portland. In Walla Walla, Whitman will always have for its students all the advantages that are needed outside the college course. Our *alma mater*, Otterbein, at Westerville, Ohio, twelve miles out of Columbus, has shown wisdom in voting against a proposition to remove to Dayton. In the constant whirl of the city there are distractions which preclude the possibility of that devotion to study which should characterize the college student. Every student in the city is more or less in this whirl.

Long live the small college! And it will live long. There are no indications that it has not the power to serve the nation and the world more grandly in the future even than in the past.

The saloon interests press forward after every victory for yet other victories. Encouraged and emboldened by the defeat the friends of temperance suffered recently in the effort to keep the saloons at least two miles from the State university, the saloon element is pressing now for a saloon within a few rods from the grounds. As usual, there is an attempt to bring people to believe that a licensed saloon is to be preferred to the places where liquor is sold on the sly. The citizens of Berkeley should speak out against this iniquity. So far as university students are concerned it is absolutely impossible for the places where liquor is dispensed secretly to do harm at all commensurate with the gilded palace of enticement. The mile-limit law was enacted by the State in the interests of the whole State, and it is the duty of the Berkeley people to be loyal to it. The infraction of it by a few men who have no regard for law—anarchists and breeders of anarchy—should serve only to urge all good people on to more earnest effort for its maintenance.

It will pay every reader of The Pacific to read the article by Prof. F. H. Foster on "The Person of Christ in Current Religious Thinking." This is the paper that was read at the last meeting of the General Association of Central and Northern California, and which received high commendation. At a time when misleading views are current as to the person of Christ, it will be well for the layman as well as the minister to have these views

plainly and fairly stated, as they are in this paper, and to have that guidance which the leaders in theological thought are able to give.

Notes.

The Pacific has pleasure in announcing for next week an article by the Rev. George B. Hatch of Berkeley on the subject, "Where Evolution and Christianity Meet."

Among the persons voted for last week by the trustees of Williams College for the presidency of that institution was President Penrose of Whitman College, Walla Walla, Washington.

The Rev. George A. Gates, D.D., LL.D., for thirteen years President of Iowa College at Grinnell, now pastor of the Congregational church at Cheyenne, Wyoming, has been elected President of Pomona College. Dr. Gates was elected President of Washburn College at Topeka, Kansas, recently, but had not accepted the position when the call was extended from Pomona. It is thought that he will accept the call to Pomona, one reason being that this climate is preferable for his wife.

Only a little more than a half a century ago the first saw-mill was built in the village of St. Anthony, which was the beginning of Minneapolis. Now the saw-mills have an annual capacity of 750,000,000 feet, and Minneapolis is said to be the greatest lumber market in the world. And it leads in the production of flour. The 200,000 inhabitants are served by 192 churches, of which number 21 are Congregational. Next to Roman Catholics the Lutherans have the largest membership.

Rev. and Mrs. Edward H. Smith, Rev. and Mrs. L. H. Hodous, and Dr. Emily D. Smith, recent appointees as missionaries of the American Board, sailed on Saturday last on the "Honkong Maru," for Foochow, China. All these young people seemed to be of the right material, and give promise of great usefulness in their chosen field. They will be a greatly needed and most welcome reinforcement to the Foochow Mission. Dr. Smith is to be supported in part by our Woman's Board of the Pacific.

An interesting exhibit was made recently in the Central Union church of Honolulu of the work of the Hawaiian Board of Missions. This was to so acquaint people with the work of the Board that they would be brought into intelligent co-operation with it. It was shown that \$929,047 had been spent by the Board since 1863 in its mission work. Of this amount \$584,908 were spent in the home work, taking no account of the much larger sum spent in building and maintaining churches. In 1864 the amount expended for the home mission work was \$964. In 1901 this had increased to \$38,544. The Board has now a yearly income of \$10,000 aside from something like \$30,000 in annual contributions. Work is carried on among the natives, the Japanese, the Chinese, and the Portuguese. And now the Porto Ricans must receive attention.

The Daily Inter-Ocean of Chicago calls special attention to the fact that the pulpits of the two great downtown churches, the Central and the People's, are now filled by ministers who, in all essential particulars, are men of orthodox views. Concerning Dr. Gunsaulus the Inter-Ocean says: "The fact that his views and his methods are departures from those entertained and pursued by his predecessor and that the departure has been accepted naturally and cheerfully by the congregation would indicate that the attempt to teach ethics, as distinguished from religion, did not meet any such public

demand there as some supposed." Dr. Frank Crane is quoted as saying at the close of his first sermon in the People's church: "If you want theological arguments you must go where they have time for that sort of thing. I have but a brief half-hour. The issues are too tremendous and the opportunity is too immense, the outcry of human needs before me is too awful, and the love of God behind me is too insistent, for me to trifle away this hurrying space of time. I have but one message and that is to preach Jesus." The Advance of November 14th says that it was thought by some that when Dr. Gunsaulus began to sound in Studebaker hall more clearly the evangelical note, people would not crowd the services as of old. Nevertheless, it is said that all who do not go early can get only standing room.

Prof. F. H. Foster of Pacific Theological Seminary gave, at the Monday meeting of the ministers of San Francisco and vicinity, a valuable talk on the subject of "Miracles." He declared this to be the burning question of the day—the possibility of miracles. Men of prominence in the church have denied absolutely the supernatural in Christianity. Everything is said to be under law; one after another of the mysterious things have yielded to the discoveries of the times, and some say that everything will yield and be found perfectly under law. But the professor argued that there are exceptions to law, that often a higher law comes in and suspends a lower, and that this does not destroy the whole order or system. If there is free will in man and God there will be exceptions in any order. As to the probability of miracles it was said that there is occasion for them; that they seem to be essential to the salvation of man; that a miraculous communication was needed. The lifelessness of such a religion as Buddhism was mentioned; it is without moral power. The appreciation of the miraculous will depend, it was said, on one's view of sin. They who hold the Christian view of sin will believe in the miraculous. Differentiating the miracles of the Bible from those claimed in the church of later times, it was said that there is belief in the former because there was occasion for them, need for them, and because of the sobriety and simplicity of the Bible story.

Rev. F. D. Bovard, editor of the California Christian Advocate, on a trip East, stopped off for a few days in Chicago, and found that the down-town problem confronts the church there as it does in San Francisco. He expresses the opinion that Chicago may have to learn a lesson from California and appoint two or three pastors to the down-town churches; that the regular church work and more of it is what is needed; that two or three pastors and two or three deaconesses taking care of the people, instructing and advising, is the practical solution of the down-town problem for the Methodists. He regards the location of the First Methodist church in Chicago, at the corner of Clark and Dearborn streets, as an admirable one, but the church does not seem to be awake to the possibilities. One block from that church is the theatre in which the People's church is to meet. That church, it is well known, is planning for great things. Dr. Bovard suggests that if Chicago Methodism would wake up and take up the harp of ten strings and psaltery, and get up right early, it could do more for the upbuilding of God's kingdom in Chicago than all the People's churches put together. He tells the Chicago brethren, in an editorial in his paper, what San Francisco Methodism would do if it owned the Metropolitan Temple. It is this: It would have a corps of able workers, services every night, and three services on Sunday. It is a hint to Chicago Methodism to awake to its opportunities.

The Bystander.

The Bystander made a flying visit to Chicago last week. Chicago was once a long distance from San Francisco, but the miracle of steam has brought us close together. A line of magnificent trains plies the thread of commerce and fellowship, drawing the wondrous needle through the fabric of a continent.

Chicago is smoky, noisy, fussy, progressive, with a climate that either roasts or freezes. Everybody appears to be at least ten minutes late. But Chicago is a great centre of strong institutions, great churches, and good preachers. The Bystander will give some Sunday impressions for the benefit of his readers, though he feels that he had only a glimpse of the religious life of Chicago, as the curtain parted for a few Sunday hours.

Dr. Gunsaulus is preaching in Studebaker Hall to an audience said to represent the classes rather than the masses. Some regret that the great orator does not become more and more the eloquent voice of the people.

The wonderful Dowie, whom some think Elias and others a fraud, preaches to three or four thousand people in the Auditorium—perhaps the largest auditorium in America. He attacks the press and the pulpit with words dipped in gall. His movement is one of the wonderful manifestations of the times, a remarkable, inexplicable exhibition of superstition, or personal magnetism, or divine power. His work is growing into immense proportions, and is making a profound impression, for good or ill, upon the people of Chicago.

The Bystander attended service in the morning at McVickar's theatre, where, by the kindness of Dr. Thomas, he occupied a box. Rev. Frank Crane, the new pastor, delivered a simple Methodist sermon, such as might be heard in any Methodist pulpit, and inferior to many. Dr. Thomas introduced his successor in well-chosen words, and referred feelingly to his former colleague, Prof. Swing. For more than twenty years Dr. Thomas has maintained this service. He has baptized over three hundred children in this theatre, and a large Sunday-school has been sustained in another part of the city. He has had a large and influential following and has succeeded in doing what few men could accomplish. He is a man of sweet spirit, a beautiful character, generous to a fault, with the courage of a Beecher. In his last sermon he said: "Trying to stand at the center of truth, to stand with God, to stand above the near contentions and storms that beat about me, my prayer has been to know and teach the will of God; the truths and principles that 'cannot be shaken,' and that will make souls great in the life divine."

The attendance was about 1,800. McVickar's theatre is a cozy, delightful place in which to hold religious service, and has a great organ. Every paper in the city, with the exception of the Inter-Ocean, has stood by Dr. Thomas through thick and thin. He has received hundreds of letters from nearly every town or city of importance in the United States, inquiring about the People's Church movement, and it looks as though Dr. Thomas' greatest work is still to be done.

Campbell Morgan.

He is tall, thin, angular, homely, interesting, with a deep flashing eye, plenty of hair lightly sprinkled with gray, earnest, English, bold—a man who impresses you at once that he is about "his Father's business." He spoke in the Fourth Baptist church. His subject was "Lot," who pitched his tent toward Sodom. A better sermonizer than Moody, he may lack Moody's personality, but not the great evangelist's dramatic power.

His sermon was a model of excellence in outline and delivery. Campbell Morgan is a young man of rare pulpit power. He has the dramatic force of a Booth. It is fire under complete control. The service was brief, simple, honest, and when the sermon was finished the service closed.

"A Query."

Several replies have been made to the Bystander's articles on the condition of the churches. Mr. Windsor asks a question which the Bystander will attempt to answer.

He says, referring to "new truths": "A discussion of them is not what we want, not a solution spreading over columns, but a brief, accessible, formulated statement. Label them, if you will, so that it may be known just what they are. If they are clearly conceived they can be formulated. There are many who are desirous of knowing in what their theology has fallen short. Will Bystander give us, in definite formulae, just what these 'new truths' of the Word are which, he evidently thinks, not a small proportion of present day preachers have failed to discover, and so do us a much-needed service?"

The writer wishes to say: "We do not believe the Word of God contains 'new truths.' That which you call new is old. The discovery, not the truth, is new."

This is precisely the position of modern thought. Mr. Windsor does not expect a list of "new truths," the old idea of creation compared with the new, the old doctrine of inspiration compared with the new, nor the contrast between the old and new views of other theological doctrines. Thought changes; truth is fixed. There are a few things in theology which no man can carry away, or burn or uproot. They are the things which remain unshaken. The great eye looking into the sky from the Lick Observatory does not make a star tremble. The power of the lense does not affect the facts of God.

Properly speaking, there are no "new truths," but new views of old truths. New light breaks from the old Bible. Criticism has destroyed no moral truth. The discoverer does not create truth. The veil is removed from our eyes, not from revelation.

What the students have done in astronomy, medicine, and in all scientific research, the theologian is doing in religion—moving on. Thought never stands still. With swift feet it approaches the Eternal City. The minister must also move. Truth stands. It waits, as the gold waits for the pick, as the city waits for the train. The man who stops thinking, stops growing. He gathers moss. Thought freshens, inspires, stimulates. The man who is afraid to think doubts his Bible. It is not a mark of piety to be planted.

There are some things we have not yet learned. Call them new truths, or new visions; label them as you please; but our duty is to find them. To the pick, Bro. Windsor; sink a shaft!

Acorns from Three Oaks.

Aloha.

Little Things.

I remember to have heard Doctor McLean say it was a worthy use of a half-hour to teach a child a Bible verse, and open its meaning to him. Yet it seems a little thing to a young man burning to preach great sermons, or write ponderous articles. President Jordan, whom I had the honor to bring in my carriage for a generous lecture in our little community, made me all the readier to serve him because I saw him minister for a half-hour, with card and pencil-pictures, to a little child in whose home he was a guest. Yale had not so many cheers recently

for the young President that she forgot lusty huzzas for Ex-President Dwight, who little by little built the university for thirteen influential years. He said of his administration, "I have had opportunity to do a great many little things." In Oberlin it pleased me to see such men as Garfield, President Hopkins and President Hayes defer to President Fairchild. In the dinner table discussions he held his own with the intellectual magnates who were glad to be his guests. As life begins to look toward evening and the youth of old age is on me I remember how this old mathematician, philosopher and theologian could hold a restless child by the hour and untie a shoestring patiently which one boy, who watched him, wanted to cut impatiently. If the gentle wife were sick or there was a threatened strike in the kitchen, this scholar could leave his *Mechanique Celeste*, or the high debate of his commencement guests in the parlor, to make any needed preparation for the dinner. With as much dignity, too, i. e., worthiness, as he manifested in polishing Rev. Newman Hall's shoes when there was no man-servant about the house, as the English pastor was accustomed to have.

There used to come to the home of my uncle, Doctor Ball, in New York, a gentleman named Noble. I know nothing of his family, his residence, his business. One day, as a great procession was passing by on Broadway—whether it was in honor of Kossuth or of Henry Clay, I have forgotten—this man pointed out to me some little urchins playing marbles in the street. It was more than fifty years ago. He caught the idea that they were gambling, playing for "keeps," and his fair, sincere words of warning have staid with me ever since, making all gambling seem a low-lived business, while life's procession moves on with noble things to do. Wendell Phillips gave me an hour once on an Ohio train. It was a little thing, but it made its mark on me.

The spontaneity of Roosevelt's recent leap into the Farmington cow-pasture to help one of his sister's neighbors corral (they don't use that word down there—I think they would say "pen up") some rampant cows, showed the spirit of the man as well as his call and card for the noble Riis of New York, who found these words on his office door: "Come to help. Roosevelt." I don't want to grow "preachy" to the dear young brethren whose radiant faces come lovingly up before me as the winter winds blow these acorns down before me. But I pray for them, in these splendid days of their achievement, as for myself at evening time, that He who thought it not unworthy to preach to one lone woman may so implete us with the sense of joy in service, that nothing in our touch of souls may ever seem "little." "Whatever ye do, do it heartily, as unto the Lord."

Go for Guam!

Sometimes a parishioner stirs up his pastor. Somebody in our C. E. society has been asking "little things" of children to make great gladness in the Azariah Smith Hospital at Aintab, and now Pastor Cross asks that a pictorial shower go to Guam to help Missionary Price win the little brown islanders to his schools. All right! There are enough for all. Send the pictures. Clear off the shelves. Don't burn the little chromos or advertising cards. Put them where they will do good. And do you know that Wells, Fargo & Co.'s express will take without charge good sound reading matter to Chaplain Drahm at San Quentin, and that he will make many persons better and happier if you will help him. Go for Guam. Go for San Quentin. Go for Aintab, and fill the December tenth mail sack from Alexandretta over the mountains with such a pack of pictures that the sleepy Turk will wonder what the little Christians are about.

Merry Christmas.

I'm ahead of you, boys and girls. I wished you the compliments of the season first. May your turkey be tender on Thanksgiving. May your Christian joy be full. The Christmas berries are reddening on the trees. Warm, red, happy Christmas blood will bound in your dear hearts when you exercise the joy of giving. A penny for two ounces of pictures. Beats "a penny in the slot" all out. The Pacific warns against that. The lino-type warms to help you help others. Merry Christmas!

A Relic of Early Religious Journalism

W. N. Burr.

There lies before me a little time-stained, ragged-edged pamphlet of sixteen pages, bearing the date April 10, 1813. Its size is five and a quarter by eight and a quarter inches; this copy is number forty-two of volume one; and it carries a name quite out of proportion to its diminutiveness in other respects: The Christian Monitor and Religious Intelligencer. The place of its publication does not appear, but one might suspect from the frequent mention of Connecticut villages, that it was issued from some point in that State. The only clue we have to either editor or publisher is found on the first page, where a note from a correspondent signing himself "Veritas," and asking for "the republication of the inclosed sermon," is addressed to "Mr. Allen." The paper came to me fourteen years ago from Mr. Francis D. Allen, of Galveston, Texas, a gentleman who had lived in that city for many years, who was himself a practical printer, and who at that time, though seventy-two years of age, was still setting type and publishing a little paper, The Galveston Visitor. The publication of the little sheet before me was conducted by Mr. Allen's father. In a letter received from Mr. Allen with the paper, he wrote:

"I send you one of the weekly numbers of The Monitor. When laid aside at my birth (March 4, 1814), as an heirloom, it was in a bound volume, on the title-page of which was my father's name, after whom I was named. The war broke me up, root and branch; many of my things were hid away, damaged or destroyed, and among them this volume was in pieces. The number I send you is one in best condition."

Would the readers of The Pacific enjoy skimming with me these sixteen little brown pages? Immediately following the date-line at the head of the first page is inserted the note by "Veritas," already alluded to. The sermon, which this correspondent desired republished, follows, headed in this way:

Messiah, the Physician of Souls—A Sermon.

"Preached on the fifteenth Sunday after Trinity, 1811, at Middletown, and on Wednesday, October 2, 1811, at Cheshire, by John Kewley, M.D., rector of Christ church, Middletown, Connecticut."

Before the sermon we have the following preface, which is of itself interesting reading, and I copy it entire:

"What have I now done? Is there not a cause?" (I Sam. xvii: 29.)"

Preface.

"This sermon was written solely with a view to the instruction of that part of the flock of Christ committed to the pastoral charge of the author; and without the smallest design to publication. It was accordingly delivered to his congregation as soon as written, on Sunday, 22d of August, 1811. Being requested, at short notice, to preach before several of his clerical brethren and the trustees of the Episcopal Academy at their anniver-

sary meeting, and not having time to prepare a more appropriate discourse, he delivered it a second time at Cheshire, 2d of October, 1811. The devotional exercises of the day had not long been finished before he was credibly informed that some of the brethren present had expressed the opinion that it was a Calvinistic discourse, and consequently, in their opinion at least, not in conformity with the established doctrines of the Protestant Episcopal church. In justice, therefore, to himself, and to prevent misconstruction and misrepresentation, and to enable his respected clerical brethren to form a just judgment of it, he commits it to the press, with these remarks, that if the doctrines he herein advocates are peculiarly Calvinistic, he must confess he is unable to decide to what other system the articles and liturgy of the church give countenance; and if it appears that the sentiments contained in this discourse are in agreement with the established standards of church doctrine, as he believes they are, and the clergy teach them not, he cannot but express a desire that a reformation may soon take place in this particular.

J. K."

"Middletown, 4th October, 1811."

A portion of this sermon follows, occupying five of the sixteen little pages. At the end of the fifth page we are informed that it will be "continued in our next."

The next article is a report of the proceedings of the General Association of Connecticut, at Sharon, June, 1812, taken from *The Evangelical Record*. I copy the first two paragraphs:

"The committee appointed at the last meeting of the General Association to correspond and act in concert with the General Assembly of the Presbyterian church, and with any persons who may be appointed or associated, for the purpose of devising measures which may have influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors, reported by their chairman.

"The Rev. Messrs. Lyman Beecher, Aaron Dutton, Jehu Clark, Anizi Armstrong, Ethan Smith and Daniel Crooker were appointed a committee to take the above-named report into consideration, and from its contents, together with such other information as they may receive, devise some practical measures to restrain the excessive and intemperate use of ardent spirits, which measures may be recommended to the friends of religion and morals, and to make report to this body."

The above-named committee reported recommendations and an "address," which were adopted by the Association. The recommendations number seven, and are addressed to ministers, members of churches, parents, farmers, mechanics, manufacturers and others. The shortest of the seven reads as follows:

"2. And that example may give efficiency to precept, it is recommended to the district associations in this State to abstain from the use of ardent spirits at their various ecclesiastical meetings."

The third article, occupying a little more than one page, is headed, "Anecdote," and gives the story of the conversion of a young man under the preaching of Mr. Whitefield. It is an original contribution signed, "Gaius."

"Selected Sentiments Taken from L. Dow's *Analec'ts*" are given the next place; and the last two pages contain "Original Poetry and Anecdote," contributed by "J. M.," who seems to have been a missionary in Nova Scotia. He relates a somewhat humorous circumstance concerning a bishop and a rector who, while out visiting the churches, were several times asked to "perform prayer," and could not, simply because no prayer-book "could be got in the

neighborhood." This reminds "J. M." of "a similar predicament," of which he has heard somewhere, and which he puts into verse as follows:—

"Lucullus, vicar of a village cure,
Was called to visit one extremely poor,
Who, sick and dying with a sore disease,
Was covetous of prayer to give him ease.
The vicar hurried, 'twas a case of need,
For dying men require the swiftest speed—
Entered the cottage where the sick man lay;
Who gasped, 'I want your reverence to pray.'
But, O sad fate! the sick man's little room
(So fare the poor) was more than half a gloom.
In short, to save my time and spare my paper,
The vicar asked the favor of a taper;
But not a taper could the cot produce:
The print was small—he bowed and begged excuse."

On my desk, beside this little time-worn pamphlet that was printed over eighty-eight years ago, lie some of the leading religious papers and periodicals of today. What a "literary revolution" these years have wrought! In a marvelous manner has God opened up this avenue through which to spread his truth.

Is there an older relic of the religious journalism of this country than the one I have described?

Corona, California.

The Person of Christ in Current Religious Thinking.

By Prof. F. H. Foster.

The present time is distinguished by an attitude towards Jesus Christ which, I think, is unique. There have been ages of enthusiastic loyalty—when the cross has been the banner of crusading armies. There have been other ages of skepticism, when the believing church has been faced by an unbelieving multitude who rejected the name of Christian and enthroned Reason as their god. But there never has been an age in which men who abandoned the church, and denied its most distinctive teaching about the Savior, clung nevertheless to the name of Christian so generally, and declared themselves so earnestly the followers—perhaps the only true followers—of Jesus. This is a popular attitude, as is illustrated by the multitude of socialists, labor reformers, and common workmen, who take it. The masses of the unchurched people share it. It is also the attitude of thinkers, of men of science and philosophy, of innovators and regenerators in theology. It appears in the conduct of organizations and in the writing of books. It is a remarkable phenomenon. Its meaning and worth may become clearer as we proceed.

Our theme is: "The Person of Christ in Current Religious Thinking." We are called away by it from the more popular view of Christ to that of the thinkers and theologians. They unite, now, in giving the highest place to Christ as the leader of humanity in its loftiest concerns. There is no question whether his teachings do not present the purest system of ethics that has ever been presented to man. They unquestionably do. There is no dispute as to the reality of that religious communion with God which he offered to his disciples, and which he declared was to be obtained in one way and one way only. It has spread light and joy over all our civilization and our public life. Nor is his own personal pre-eminence denied as the ideal man, the sinless exemplar of perfect fellowship with the Father, the illustration and embodiment of the "Kingdom of God" which he came to proclaim. But there is divergence as to the doctrine of his *person*; that is, precisely as to this point which is before us. What is he? What is necessary in the person and nature of Christ to give us the foundation and sufficient ground for that which we all acknowledge and profess in respect to him? As to this question the an-

swers diverge widely; and that in two main directions: Men answer it either by saying as *little* as possible, or as *much* as possible in respect to the hidden nature manifested in the historic life of Jesus of Nazareth.

1. In beginning with the tendency to limit affirmations as to the nature of Christ to the *least* possible that can be said, I wish to say, first, a word or two by way of explanation and partial justification of this tendency. I do not approve it, on the whole, as will be sufficiently plain ere I am done; but, no movement of thought as large as this is, and as influential, is without some reason which it is worth while for all to understand. It is a result, as I think, of the influence in the modern world of modes of thought derived from natural science. Science demands rigid proof. In order to obtain this, it is quite scrupulous about admitting any conclusion which cannot be fully sustained by proofs. Some men of science have said that a man had no *right* to believe anything that he could avoid believing. He must demand that his assent to propositions be forced. Otherwise he is in the greatest danger of falling into hasty conclusions, of building on insecure foundations, and, consequently, of thinking himself possessed of knowledge when, after all, he has only accumulated a mass of error. And science can point to erroneous scientific structures, in the course of her development, which illustrate mournfully the sad effects of this careless method of proceeding. Hence, say those under the influence of scientific methods of study, Say as little of the nature and person of Christ as is sufficient to explain what you see in him as an historic personality. Thus alone can you be certain of making progress in theological knowledge.

All of us will acknowledge the force of this view of the case. What now is the actual application of this method?

The most influential theological figure in Germany in the last quarter of the nineteenth century, and the personality exercising the most powerful influence upon American Congregationalists at the present time, is the late Albrecht Ritschl of Gottingen. I speak of him from personal acquaintance with him during the year 1879-80, in Gottingen, and from familiarity with his writings and those of the principal members of his school—Schultz, Herrmann, Harnack, Kaftan, Wendt, etc., for nearly a quarter of a century. There is a great deal that evangelical Christians, and particularly Congregationalists, can acknowledge as good in this school. Like our own New England school since Jonathan Edwards, Ritschl founded his theology upon the doctrine that the distinguishing and controlling element in the divine character is *love*. Like our own fathers, he was concerned primarily and principally in endeavoring to promote the *Christian life*. And like them, he regarded many of the most prominent features of Protestant scholasticism, whether Lutheran or Reformed, as unwarranted and injurious additions to the gospel. It was well that he applied the knife to these elements; but he carried the pruning operation too far.

He did this, in particular, as to the person of Christ. He asked here two questions: First, What do we actually see in the gospels as to Christ? or, What is the picture of him which they present? and, secondly, What is necessary to explain the effect which he produces on the church?

The answer to the first of these questions was that we see in the gospel story one who was, in all his outward appearance, descent, garb, speech, human necessities and subjections, a man. And yet he was able to bring before humanity the divine attributes of love, patience, humility, and superiority to the world; not a human love, as such men exhibit, but a truly divine love; and he was

able to produce in men the same qualities in a human degree, and to confer on them the forgiveness of their sins. Thus he appears also as God, manifesting everything of God that could be manifested through a human agent, and doing for us exactly those works of renewal and spiritual recreation which only God can do. Thus he is, *for us*, God.

At first sight it would appear as if Ritschl had fallen afresh, and after a manner of his own, exactly upon the old definitions of Chalcedon, that in the one person of Christ there are two natures, human and divine. But, in fact, Ritschl most emphatically rejected the doctrine of the two natures. The supposition of these natures has never led to anything but confusion, he thinks. Some entirely new way must be found for the explanation of the divinity of Christ.

His explanation is that Christ is a man filled with *divine contents*—manifesting divine attributes, love, patience, etc., exhibiting to us all of God that could be thus exhibited. Beyond this he will not go. Did Christ pre-exist? That question, he says, is irrelevant. One cannot determine, by any examination of the historic Christ which can be made, whether he pre-existed or not. And, if one could, the question has no importance for us, cannot contribute to the religious life, and is therefore outside of the province of true theology. The thought of Christ's pre-existence puts a chasm between him and us, and is injurious rather than helpful.

Now, certainly, Christ is a man filled with divine contents. All that Ritschl positively asserts in reference to him is true. But does this reach to his divinity? Is this all that we can say? And when Ritschl stops here, in silent obedience to the canon calling upon us to say nothing which we are not compelled to say, has he stopped at the right point? And is he compelled either to say *more* or to say *less*?

We may, for brevity's sake, concentrate our attention on this question of pre-existence; for the whole question turns on this. And first, we ask the question, Did Christ pre-exist?

That question, if the plain meaning of the New Testament is to be received, must be answered emphatically, Yes. John and Paul state his pre-existence in the plainest terms; Christ affirms and implies it himself, and it is in New Testament thought, as in any other sane thought, an inseparable part of the affirmation of his true deity.

The Ritschlians have adopted various methods of evacuating the New Testament of this teaching. They emphasize the alleged fact that it is not in the Synoptics, which—as these primitive records of Christ's life are confessedly untheological—is, the common method in these days of separating between a "dogmatic" and a "primitive" Christianity. Then they say it was a current method of thought to ascribe a heavenly pre-existence to great mundane realities, in order to get a sufficient expression for their greatness—such as Jerusalem, the tables of the law, etc., etc. And finally they resort to the plea that the pre-existence of Christ was a theological element of Paul's and John's teaching, and hence of no primitive Christian authority, since—of course—the *theology* of Paul is of no more consequence or authority than any other man's theology.

It will be impossible to go more thoroughly, at present, into this discussion than I have now done. To some of you it may possibly appear that the Ritschlian view is justified by these considerations. But most of you will say, I believe—and will continue to say, after you have

studied the matter a quarter of a century—that the impression of the whole New Testament is overwhelmingly in favor of the true deity of Christ, as Ritschl himself also affirmed, and that the Ritschlian explanation, instead of explaining, evacuates that deity. If one has “surrendered to evolution,” as Mr. Hatch warned us, the church is in danger of doing—that is, if one is to apply the categories and methods of a materialistic evolution to the realm of human affairs and to the spirit of man, forgetting the personality and freedom of both man and of God, then the methods of criticism employed by Benschlag, Wendt, McGiffert, and Gilbert, will be viewed by him as correct, and will be conceived to do away with the pre-existence and deity of Jesus Christ. But Christianity will also have gone, for there is no Christianity in the realm where secondary causes are the only causes, and the personal God is shut out.

The tendency to say as little as possible about the person of Christ seems, therefore, in its main representation, today, in the Ritschlian school, to have failed to say enough to give a reasonable or biblical basis for what it does say. We pass from it, now, without further attention, to give our remaining time to the opposite tendency.

2. This tendency is the offspring of faith. It believes that something can be known about Christ and about other transcendent and intangible realities and persons, and it desires to know as much as possible of them, in order that the largest profit and enjoyment may be gained from them. It would observe the caution of the other school against saying too much, but would equally avoid the apparent result at which that school has arrived, of saying too little. It would say, in a word, just what ought to be said; but it judges beforehand that this will be something very considerable in amount and importance.

The result of the thinking of the church upon the person of Christ down to the present time has been very clearly defined by the original Christological creed and subsequent creeds. After a long series of controversies, in which every conceivable aspect of the subject had been under full consideration, the council of Chalcedon, in 451, declared that in the unity of the person of Christ there are embraced two natures, each perfect and entire, viz., divinity and humanity. The discussions had been complete, and the conclusion was so satisfactory, that the creed has been repeated ever since, in varying form but with substantial accuracy, by every great Christian creed. Ritschl denied that the problem of Christ's person was thus rightly formulated; but general Christian thinking has said that it was; and his own failure to get substantial basis for the divinity of Christ confirms the supposition that he really knew little about the subject and was altogether wrong in his criticisms of Chalcedon.

The course of church history has thus given us a certain security as to the chief elements of the doctrine of the person of Christ,—unity of person, perfect deity, perfect humanity. With these we have to operate, and whatever we arrive at must be consistent with these. I have said that they constitute the problem of Christ's person, and so they do; for it is a problem, still unsolved, how deity and humanity can concur in one person. Take the matter of divine knowledge, for example. It would appear, at first thought, as if God must always and equally possess omniscience. But humanity is ignorant of many things. How, now, can the one person of Christ be acquainted, as to his Godhead, with a certain fact, such as the date of the destruction of Jerusalem, and, as to his manhood, at the same time, ignorant of that date? The same person, at the same time, both ignorant and not ignorant? Evidently, here is a problem, and one that

needs solution if the church is to draw from her doctrine of Christ's person instruction as to his work and edification for the soul.

There has been, accordingly, a good deal of effort to locate the self, the Ego, the center of personality, in Christ. Or, to put it in the most untechnical form, to answer the question who it is that is meant when Christ says, “I am come into the world.” Here, again, it is not for lack of a variety of solutions that little light has been shed on the problem, if there is but little light. Dörner, and a number of others, have taken the idea of self favored by as many modern psychologists, that it is the complex aggregation of all the sensations, thoughts, feelings, purposes, etc., which may at any moment be in the mind. The divine, under this supposition, did not always contribute to Christ from its own fullness all of its knowledge, and thus the Ego of Christ might be left at one moment to human ignorance. But there are decided psychological objections to this view, for this “self” is not the true Self of consciousness. And there are no less decided objections to its application to Christology, for it rends the unity of Christ's person, making a divine Christ outside of and above the Christ we know in the gospels. This view, then, has to be set aside.

Another view is this, that the Self is separable from the nature, so that the “I” of Christ might be something between the two natures, now communicating this, and now that, from either one to the conscious personality. But there may be no Self distinct in fact from the nature, though it may be distinguished in thought.

Then there is the supposition (really the same as Ritschl's) that the “I” of Christ was in the human soul. But this makes him merely a man in whom God dwelt.

But one possible supposition remains—the supposition that the Ego or Self of Christ was the eternal Word of God, the second person of the divine trinity. And this is the teaching also of the New Testament. It was the Word who “became flesh,” according to John; “emptied himself,” was found “in fashion as a man,” and became “obedient unto death,” according to Paul; and the Son who “partook of flesh and blood and learned obedience by the things he suffered,” according to the writer to the Hebrews. “Nothing,” says Gess, echoed by Meyer, Godet and others, “is exegetically more certain than this,” that the self, the center of personality, the conscious, willing, governing, speaking “I” in Christ, was the eternal Son of God.

This has always been the true meaning of the church when it has worshipped Christ as God. If he were a man in whom God dwelt, as he dwells in other men, he would be an object of profound respect, but no one could pay him divine honors, for he would be a man, and not God. But Christ—the conscious principle in the God-man, the true person—Christ is God, because God, in the second person of the Trinity, has become man, and speaks and acts in the man; and this divine person we worship when we worship the person of Christ. So, the church has always meant.

But hereby the difficulty is increased for a time. Christ is ignorant of certain things—of the day of the destruction of Jerusalem, of the barrenness of the fig-tree, of the identity of the woman who touched him in the crowd, of his change of purpose to go up to Jerusalem. Then it follows by direct result that God is ignorant of these things; and how can the omniscient and unchangeable God be ignorant?

This is an old question, asked long ago. The answer has generally been that he cannot be ignorant. To make that answer consistent with the biblical accounts, it has generally been the method to modify the accounts. Christ

was not truly ignorant of the day and hour of his coming, but was not permitted, in the divine plan and purpose, to tell. He knew about the fig tree, but chose, for purpose of instructing his disciples, to seem not to know, etc., etc.

It may be said that all these explanations are failures, and are recognized as such by the more objective and candid exegesis of our day. Christ was truly ignorant of certain things, and that means that the divine principle in Christ, the eternal Word, was himself then and there ignorant of the same things.

Now, it may be the part of wisdom to pause right here, as before one of the mysteries of the divine being insoluble to human thinking. So, many have done. But there has been manifested a tendency during the last half-century, stronger now probably than at any previous time, to look further into the matter, and to learn as much as possible of this mystery. The theologians to whom I allude are called kenotics, because proposing a "kenosis," or emptying of the divine nature itself when assuming flesh, in accordance with a hint given in Phil. ii: 7. Let us look a little into their suggestion.

They accept with entire literalness the ascription of ignorance to the divine nature in Christ involved in the passage already referred to. But they do not stop there. In accordance with hints developed particularly by the writer to the Hebrews, they view Christ's coming to earth as a real entering into the condition of a man. He did not help angels, but men, and so became a man. He was compassed thus with the infirmities of a man, was temptable and tempted, and that not in the forty days in the wilderness alone, but in the course of his whole life, and never more than in the garden, when he "learned obedience by the things he suffered," "having been heard for his godly fear." In fact, his "perfection" came through the real, unfeigned and unsimulated trial of a human obedience. And, finally, this temptation was like ours in "all points," upon which universality is founded, the universality of his work of redemption in us.

Christ, though God, was therefore a true man. His consciousness was a human consciousness in the sense that he had limited himself to the possible circumference of humanity's consciousness. Not that there were no elements in his consciousness that were not in the consciousness of an ordinary man, for he was not an ordinary man. In him dwelt all the fullness of the Godhead—all the resources of the divine power, for example, so that he could rise from his pillow in the boat upon the raging sea of Galilee and still the storm, although a moment before he had been plunged in the unconsciousness and powerlessness of sleep. But he truly felt as men feel, truly had their limitations, had nothing in his consciousness that so far transcended human consciousness as to be inconsistent with it and disrupt it. Hence he passed really through our lot and knows what we are by inmost experience.

This solution of the problem is a solution in that it provides for a single consciousness in Christ, and this the consciousness of the Word, and one in which the ignorance of humanity might have a place. It is by way of divine self-limitation. The question, however, remains still to answer, whether there is any evidence of a direct character that such a self-limitation took place?

In one passage in particular there seems to be a direct statement that it did—Phil. ii: 6-11. Here we are told that Christ, "existing in the form of God"—and this is the eternal Christ, the divine Word—"emptied himself, taking the form of a servant, being found in fashion as a man." He "emptied himself." Of what? Evidently of what must be laid aside, if he was to become

a true man; of the "form of God," of those divine things irreconcilable with a truly human lot; of omniscience in particular. He submitted himself to be led and governed as men are, and "became obedient"; and hence must have had that kind of ignorance of the divine will which all have when they learn it at first, and next submit themselves to it.

I do not attempt at this time to go into any rational explanation of this "emptying," or kenosis, as it is called by an adaption of the Greek term. The kenotics have some suggestions here of greater or less weight. But what shall we say as to their thesis, that the divine Word did thus limit himself to enter human conditions? Is it saying too much, and does it hence fall into the opposite condemnation to the Ritschlian thesis, but an equal condemnation?

I suppose that it always strikes the mind, on first presentation, unfavorably. It certainly did mine. But long meditation on it, "summering and wintering it," has made it finally seem to me the plain meaning of the New Testament, and the essence of the incarnation. Did Christ truly "become man"? Can he enter into my experience of temptation and of need, not by the exercise of an imaginative knowledge, even if it be the divine imagination, but by the knowledge of personal experience? And does he bring divine grace and help as one standing outside of the circle of our common humanity, tangent to it, possibly, but not in it? Or is he truly in it, and has God become brother to man, as Hebrews says (ii: 17)? And when he goes to "make propitiation for the sins of the people" does he truly represent them before God, as he does God before men when he comes proclaiming the gospel, and calling to repentance? Those are the questions which, consistently answered Yes! give the kenosis; and to answer them Yes, is to say amen to the very gospel of Christ!

Whether it shall stand, after still further examination or not, this theory is welcome to me for one reason, that it gives evidence that there are men in the church today who, knowing modern trains of thought and intellectual tendencies, are not so disturbed by them and so diverted to mere apologetics, as to have no heart left for devout meditation upon the deeper things of faith. Joab was so anxious that the enemies of the king should perish that he himself took three darts and thrust them through the body of Absalom; but he had not paused long enough to know the heart of David. The man of war is not the best man to understand the true secrets of peace. The church that is so disturbed over the criticism of them that are without, that she cannot lovingly explore her own treasures, will never know the secret of God. It is well, then, that some are studying it.

Barbarism or the Millennium—Which?

H. L. C.

Several months ago an article appeared in *The Pacific* entitled "Tendencies of the Times Toward Barbarism." It impressed me at the time as extremely pessimistic in tone, but on meeting it again lately and reflecting on the recent third national affliction which we have been called upon to endure by the hand of an anarchistic assassin, I ask myself whither are we drifting, and what is to be the outcome of present conditions and tendencies?

In support of his proposition the writer adduces three alarming symptoms of national decadence: the increasing prevalence of lawlessness in the land in defiance of constituted authority, infuriated mobs taking the administration of justice into their own hands with revolting re-

sults, a growing taste for brutal sports corrupting to all the finer instincts of man; and, third, a reckless disregard for the sacredness of human life as shown by the alarming increase of murders and suicides in the last twenty years. We are fast distancing every civilized country of the Old World. Macauley's famous prediction is quoted that the twentieth century would see the end of the Republic, "most probably by the Huns and Vandals within our own borders."

The writer might easily have strengthened his argument by showing the complete control the baser element of society has in national and municipal affairs under the domination of the saloon. Probably seventy-five per cent of the body politic are in favor of righteous government, yet twenty-five per cent of the baser and more corrupt elements control the legislation of the country when their own interests are to be subserved, thus robbing the better element of their rights.

Anarchists are working for and demanding the abrogation of all law that they may be a law unto themselves, every man doing what is right and pleasing in his own eyes. Infidels have been working these thirty years and more for the abrogation of all laws which in anywise recognize Christianity either in education or morals, on the ground that God is not recognized in the Constitution; hence, a purely secular government is the only one to be sought for and demanded. When a delegate to the convention of 1787 was asked, why the convention did not recognize God and his law in the constitution, he answered, "To tell you the truth, we forgot it." It was a providential oversight, to be left to the people at a riper age.

Notwithstanding all this and vastly more that might be adduced, we are led to ask, Are these fears well founded? Are we really on the down-grade towards barbarism or extinction as so many nations that have gone before us? Or are these "signs of the times" but so many stages in the downward carer of the prodigal to the place where our eyes will be opened to see our folly, and we determine to return to our Father's house and to a renewal of covenant obligations, entered into by our fathers thirty-five centuries ago (Deut. xxvi: 17) for righteous government founded upon God's law? This latter is my firm conviction.

We shall, perhaps, better understand the problem if we recognize the dual moral nature of the Prodigal, in whom, for a time, the evil forces of his character prevailed to carry him out from parental counsel and protection upon the down-grade of dissipation and folly.

To those who read the story and see the end from the beginning, every step that led him away from his moorings brought him nearer to his Father's house. Unfortunately his experience led him to the swine fields, where he "came to himself," his better nature assumed control and started him on the "home stretch."

From no other standpoint than the divine record can the present conditions be understood, the outcome be forecast and the remedy applied. This nation, as well as the Prodigal, is a personality capable of expressing its will for right or wrong in a manner peculiar to itself, to which the body politic, as well as the individual, submits with as good grace as possible. By this expression of its will it proclaims to the world what are the moral principles that govern it. Congress cannot express it, for what one Congress enacts another may annul; no number of individuals can express it, for such expression is not authoritative and will not be recognized. For lack of a proper expression of the nation's will, we are a Christian nation only by courtesy, as distinguished from a heathen or Mohammedan or a Roman Catholic country.

This personality of the nation, and consequently its dual character, is constantly recognized in the Old Testament by its appeals to Ephraim as representing the ten tribes or Israel; and to Judah as standing for the kingdom of Judah and the Jews.

This dual character of the nation is clearly recognized by Christ in the parable of the "Tares and Wheat," planted for the propagation of the kingdom. The good seed are the children of the kingdom; the tares are the children of the wicked one" (Matt. xiii: 38). Being children, they represent society and are subjects of history, good and bad together. "Let both grow together until the harvest." Because of this injunction it must be self-evident that the parable has no reference to the church as such, nor to the individual, but to the kingdom in its dual character and personality.

At this present time, and for some years to come, the evil element will have the right of way and control affairs, speeding us forward on the "down-grade." If any one has a doubt about this, let there be submitted to the people a question of reform recognizing the law of God as the proper basis of legislation on moral questions, and it would be "snowed under." For lack of unity on such a question many thousands of professedly Christian votes would be cast against this or any other moral question.

There is no use disguising the fact that the baser element of society rules the nation, notwithstanding the solemn protests and benign efforts of the better element. Christ clearly foresaw this condition of affairs before the turning-point should be reached when he declared there should, at the end of the age, be on the earth "distress of nations with perplexity, the sea and the waves roaring"—social conditions. See Rev. xvii: 15—"Mens hearts failing them for fear and for looking after those things that are coming on the earth" (Luke xxi: 25, 26).

Shall we be dismayed by the prospect? By no means! For, "when ye see these things begin to come to pass, then lift up your heads and rejoice, for your redemption draweth nigh" (v. 28). Redemption by retreat and translation? A thousand times, no! "I pray not," says Christ, "that thou wouldst take them out of the world, but that thou wouldst keep them from the evil."

We should, therefore, in no wise diminish our efforts for the betterment of society and for the strengthening of our own faith that God will yet "make the wrath of man to praise him and the remainder of wrath he will restrain." The very desperateness of social and political conditions will bring the better class of people to see their own impotence in seeking to stay the tide of wickedness and their need of divine help to save the nation from utter collapse and ruin.

At the same time it will bring about unity of purpose among all lovers of right government in seeking the adoption of God's law as the basis of all legislation on moral questions. Thus, and thus only, shall we become in truth a Christian nation by the adoption of the "new covenant" (Jer. xxxi: 31); the enthronement of the wicked and the beginning of heaven's plan for a kingdom to be wrought out on the earth. How the kingdom will be freed from the presence and domination of the wicked will form the subject of another short paper.

Marriage Only While Love Lasts.

W. W. Lovejoy.

The Herrons are making themselves notorious. This time it is the sister, Margaret Evelyn Herron, who preaches concubinage as Christian marriage. "If one could be sure," she says, "that love which seems so absorbing at the time of marriage is really a great love that will last always, * * * but there is no way to be sure,

and no one has a right to mortgage the future, * * * and bind his future personality to a *stranger*, which the wife of the present may be to the husband's changed personality of a *few* years hence." (Italics ours.) Strange infatuation and stupefaction of the moral sense!

We need a new set of definitions to understand this farrago. The terms, Love, Duty, Personality—are we all, up to the present, wholly mistaken in what these words connote? Is love no longer fidelity, constancy, 'for better, for worse,' but caprice, passion? Shall a once holy thing be tricked out in the garb of a wanton. So they deified "Reason" in the French Revolution and came to atheism. Surely, this is the atheism of love, the apotheosis of lust!

Love, which begins, we will say, often in the attraction of some external charm, gift, or grace, tone of voice, gesture, is both to begin and *end* in the physical sphere, take all its laws therefrom, be limited to the transient and temporary. It need know nothing of a divine, i. e., an external significance and teaching, but may be divorced from the Beyond and God. Marriage, in this new rendering, has no relation to the soul's endless progression in the godlike—that is, in love more perfect, more holy, but is of the senses and of time. It is subject to all the weakness of mortal wills, and fulfills itself in a few years—a glamour, a witchery of the eyes, not a thing of the soul. Clearly this is atheism striking at one of the sanctities of our common nature.

Not so dare we read the long story of human progress. That which at first was mere instinct becomes at last an impartation of the divine. A physiological state in the lower register is transformed in man to that by which he lifts himself into the spiritual and eternal, as "Love becomes an endless feast." So true is this that failure in that which is first in the social sphere means a slipping off the plane of higher being. "If ye have been unfaithful in that which is another's," "who will give you the true riches?" It means the loss of selfhood, means banishment from the Garden where God walks.

Those who have read John Fiske's "Life Everlasting" will recall how he bases the origin of the altruistic sentiments on the prolongation of certain physiological processes and functions in man, in some birds and mammals. Because there was a longer period of helpless infancy, because, as in the case of certain birds, there was a mating for life, in these physiological functions fulfilled there is begotten something which transcends "nature red in tooth and claw," and we have constancy of affection, self-sacrifice and care for others. A dog on a Highland moor watches till death beside his master's lifeless body—

"How long didst thou think that his silence was slumber?
When the wind stirred his garment how oft didst thou start?"

To repeat: The appetites, even in the brute, become genetic of higher qualities. In man also the appetitive was meant to bring forth fruit of spiritual beauty. Motherhood, fatherhood, friendship in married union, as instinctive functions deep laid in human nature, are charged with divine potencies for the soul's weal or woe. May we not say that our eternal state is determined by the way we have regarded and used that which was highest in the earthly and natural? The race, long puzzled by the multitude of physical shows and forces, has at length attained to the unitary conception of a god. There is one God now; not many, though many manifestations. Somehow after this pattern do we advance in the moral life. Many chief objects of desire may solicit our senses; it is ours to learn to choose the one and one only—the one woman in wedded love, the one Christ, the one Father of whom the whole family in heaven and earth is

named. We reach this moral unity under the passionate forms of constancy, fidelity. A union realized in marriage, in friendship, must be the acquisition of a spiritual sense by which to know God. So in the days when knighthood was in flower, these two fidelities were indissoluble—*Dieu et ma Dame*, God and my Lady. Rome, self-willed and treacherous in the marriage relation, was replaced by the Goths and northern nations, to whom Woman was sacred. The enduring Hebrew race has pinned its faith to the Song of Songs.

These ethical degenerates seem to have lost this ideal. Which ideal is true? The one that gives our life coherence and unity, moral discipline and beneficence in social relations, or this other doctrine of lost souls, unstable as water, wandering stars, whose will is never sure of itself, never able to fasten its affections for long on any single object, never learning steadfastness in mortal life? When Leontes wooed Hermione, her answer to his pleading was, "I'm yours forever." Might he not have replied as the only proper answer, "Therefore, she is immortally my bride; chance cannot change my love, nor time impair"; "Love is not love which alters when it alteration proves?"

Imagine the "stranger" wife, after the "few" years, on some angel-visited day, looking over by chance, some old letters full of words of ardent endearment, some sonnets, it may be, the husband's own. What puzzles to the moral sense are hers, as she sighs, "Alas! it was only a dream! There is no such thing as truth and constancy; men change. He who was my husband is now another personality, so he left me; for I, too, perhaps, am no longer I. Life is change, not permanence; and God—is there any God?"

Notes and Personals.

The handsome new organ purchased by the church of Alturas was used for the first time on Sunday, November 3d.

Rev. J. W. Phillips of Oakland will speak at the next Monday meeting of the ministers of San Francisco and vicinity.

Rev. J. K. Harrison is spending a few days with some of the Home Missionary churches in the northern part of the State.

Considerable growth in Christian experience and service is reported among the young people of the church at Benicia.

Fifty men were in attendance at the evening service in the church at Petaluma last Sunday. Nevertheless there were more women than men.

Miss Clara L. Brown, of our Japanese Mission, is expected to arrive on the "Doric" the 26th of this month. She is stopping over a steamer at Honolulu.

The pastor of the First church of San Francisco gave last Sunday evening a sermon to young women. The young men were also there in large numbers.

Thirteen persons were welcomed into the fellowship of the church at Stockton at the last communion. Rev. R. H. Sink is now in his thirteenth year as pastor of that church.

Rev. E. C. Oakley, formerly pastor of the First church of Tacoma, Plymouth avenue of Oakland, and the church at San Bernardino, is now the editor of the Plymouth Weekly, published at Detroit, Mich.

It was foreign missionary day in the Sunday-school of Plymouth church, San Francisco, November 10th.

The Board's new exercise was used, and was found to be very interesting and profitable. It is highly commended by the superintendent.

It is reported in Los Angeles papers that the First Congregational church of that city has decided upon the purchase of a location for its new edifice on the west side of Polk street, between Eighth and Ninth streets. The Times speaks of this as an ideal church site.

The Congregational, Presbyterian, Christian and Baptist churches of Santa Cruz have been holding union evangelistic meetings under the leadership of C. F. Reed. Mr. Reed came originally from Liverpool, England, but has been doing evangelistic work in this country since 1894.

The First Congregational church of Oakland has called as its Sunday-school Superintendent Secretary Halliday of the State work in Maine. It is expected that he will arrive in Oakland early in December to enter upon the work. Mr. F. F. Barbour of the First church was East and met Mr. Halliday before the call was extended.

Legal Notice.

In the Superior Court of the City and County of San Francisco, State of California.—In the Matter of the Application of Park Congregational Church of San Francisco, for Permission to Sell Real Estate.—No. 78,590.

The Park Congregational Church of San Francisco, a religious corporation, having filed in this Court a petition for permission to sell a certain piece of real property, situated in the City and County of San Francisco, State of California, bounded and described as follows, to-wit:

Commencing at a point on the Southerly line of Hayes Street, distant thereon 181 feet and 3 inches Easterly from the Easterly line of Central Avenue (formerly Lott Street); thence running Easterly, along said Southerly line of Hayes Street, seventy-five (75) feet; thence at right angles Southerly, one hundred and thirty-seven (137) feet and six (6) inches; thence at right angles Westerly seventy-five (75) feet; and thence at right angles Northerly one hundred and thirty-seven (137) feet and six (6) inches to the Southerly line of Hayes Street, and point of commencement; and being a part of Western Addition, Block No. 607.

IT IS HEREBY ORDERED that said petition be heard in Department Number One of this Court, at the Court Room thereof, in the City Hall, in the City and County of San Francisco, State of California, on the third day of December, 1901, at ten o'clock a. m. of said day; and that a copy of this order be published for two consecutive weeks in The Pacific, a newspaper printed and published in the City and County of San Francisco, State of California.

Dated, November 19, 1901.

F. H. DUNNE, Presiding Judge.

Endorsed: Filed November 19, 1901.

WM. A. DEANE, Clerk.

By E. M. THOMPSON, Dep. Clerk.

A. M. A. Slides Free.

Rev. W. H. G. Temple, 1307 Seneca street, Seattle, Washington, has kindly consented to be the custodian of two sets of A. M. A. slides to serve the States of Washington and Oregon, as pastors may call for them. These two sets, with fifty slides and a descriptive list for each, are, one upon "The Negro" and the other upon "The Mountain Whites."

Rev. J. H. Williams of Redlands, California, kindly accepts the charge of two other sets for California, one on the "Chinese" and one on the "Indians and Our New Possessions."

The four sets are to be without charge, on condition of paying expressage and taking a collection for the American Missionary Association.

JOSEPH E. ROY.

Dr. Edward Everett Hale is at the head of a movement in Boston for the sending of modern agricultural implements to the Filipinos.

The Sunday-School.

BY REV. F. B. PERKINS.

The Making of a Nation. (Ex. iii: 1-12.)

Lesson IX. December 1, 1901.

III.—The Leader Commissioned.

When Moses, in generous sympathy with the sufferings of his fellow Israelites, went out to acquaint himself personally with their sorrows, he felt that the real work of his life had begun. When his well-intentioned effort to help was rudely repulsed, it was like a blow in the face. And when he fled from the vengeance of Pharaoh, he felt like one rudely awakened from some bright dream. As day after day he trod those weary miles that led towards the land of the Midianites, he was thoroughly convinced that his sacrifice was futile and his life a failure.

Such was the temper in which, one day, weary and disheartened, he flung himself down by a well in the land of Midian. His mood was that of mental and spiritual depression—an experience such as is common to those engaged in great undertakings. We place it alongside of Elijah's when he sat beneath the juniper-tree. We are still more forcibly reminded of the scene when Jesus sat himself down by the well in Samaria. It is an experience not unknown to many of the readers of this paper, whose hearts have been set upon the bestowment of some great boon to their fellow-men, in finding their generous purposes strangely thwarted, and their best endeavors brought to naught. Moses did not know that so far from this being the end of his work, it was merely one stage in God's preparation of him for it.

God's way of lifting his servant out of this mood of depression was characteristic of his dealings with his people. *He gave him something to do.* It was thus that our Lord's momentary disheartenment was lifted by the coming of the woman of Samaria to draw water, and by the opportunity of ministering to that poor soul. This well was the resort of the daughters of a neighboring sheik and priest, for watering their flocks. They came thither while Moses sat in despondent attitude, and went about filling the troughs with water. At first Moses paid little attention to them, but when the boorish shepherds of the neighborhood came on them and rudely drove away their flocks, then all the chivalry of Moses' nature rose in their defense. He repulsed the shepherds, then himself drew water, with which the maidens refreshed their flocks. And here may be noted, incidentally, the implied testimony to the refining influences of Christianity. Even Moses, chivalrous gentleman as he was, saw without moving a hand the labor of drawing the water for the flocks by those maidens. It was only when to this was added the personal abuse of the shepherds that his indignation was aroused, and he went to their relief. Their own father was even less affected by the incident; so common a thing did this bullying conduct of the shepherds appear, that he only expressed surprise that they had gotten off so easily. We contrast this with the honor put upon woman in our day, and in our land, and we trace it to its source in the gospel of the Law of God.

* * *

So Moses became a member of Jethro's family, and received Zipporah, one of the seven daughters, as his wife. In this act we read another indication of the despair which had come over him. It did not seem to him to mark any onward step in the development of his life work, but rather the giving-up of his earlier ambition and the adjustment of his life to a new and distinctly low-

er ideal. Egypt was behind him, with the royal honors which had once seemed so near, with the generous leadership of his people out from their bondage and sore distress. He had honestly attempted this, but he had been discredited and rejected. Now, there was nothing before him but memory and a prosaic shepherd life. He will come to see these matters differently by and by, as we do often those appointments of God, which take the form of disappointments to our earthly hopes and plans. But so he looked upon it then, and it was in this spirit that he settled down to the business of tending his father-in-law's flocks. The name which he gave to his first-born child lets us into his heart, and embodies this renunciation of his earlier hopes—Gershom, for "I have been a stranger in a strange land." This sense of alienation, of being a stranger in a strange land, seems never to have left him wholly during those forty years of training. In this he appears in striking contrast with Joseph, who, coming as a boy into the land of Egypt, was raised from the prison to the royal palace, and entered at once into affiliation with the land of his adoption. While Moses, as it were, born to royal honors, and for forty years living in the light of heir apparent to the Egyptian throne, had found himself, in one terrible moment, stripped of all the honors and driven into exile, with a price upon his head. And then, too, it was a part of God's purpose that Joseph should become fixed in his Egyptian relations, while Moses, the deliverer of the Israelites, must be detached from his connection.

* * *

Forty unrecorded years thus pass over the head of Moses—uneventful save as he was in God's school, learning in solitude and amid the stupendous manifestations of divine power, to recognize the unity of the divine being—to hear God's voice, to commune with his mind, and enter into his great thoughts. Meanwhile, the sorrows of his people in Egypt were growing continually more severe, and their cries for deliverance were ascending to him who, despite appearances, was not insensible to their wrongs and woes, "and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God saw the children of Israel, and God took knowledge of them. The Pharaoh of their oppression, the great Rameses, died, and all the men who sought the life of Moses. The preparatory training of the deliverer was completed—the time had come for a new scene to open in this divine drama.

God's New Revelation.

It came to Moses, as similar revelations are apt to come to us, while engaged in the performance of duty. The fateful day opened upon him in the vast amphitheatre made by the mountains of Sinai.

(1) First was God's signal, arresting attention—a bush, flaming but unconsumed. Curiosity deepened into awe, as from that flame issued the solemn call, "Moses, Moses." At once his thought must have reverted to the great sun-god of Egypt, supreme in its Pantheon of divinities. He hardly needed the words which followed to cause him to bow, with unshod feet, in lowliest reverence. He felt himself to be in the presence of God. But in the words which follow it became manifest that this was no Egyptian deity, but the one living and true God, Jehovah. Was this flaming bush an objective phenomenon, or an optical illusion (*illusion*, not *delusion*)? Either of these interpretations is consistent with the narrative. In either view it was equally divine, equally Jehovah's sign. For myself, I prefer the latter.

But this unconsuming brightness, of what would that speak, of what but of him who is the effulgence of the divine glory, and the very image of his substance, who is also, in himself, the source of life and light? How much more this may have communicated to Moses we do not know, but to us, instructed as to the mysterious Angel of Jehovah, and with the opening words of the gospel of John in our hands, we see here the emblem of the revealing God, of him who was in the beginning with God, and was God, and who is eternally the life and the light of the world.

(2) Lo, he proceeds to unfold himself anew, and to repeat his gracious words of promise, but enlarged, made more glorious, more tender, more full of sweet persuasion. The land of promise is a larger thought than that which had come to Abraham, or Isaac, or Jacob, a land peopled by tribes of which we have never heard before in this connection. Whence did Moses derive this knowledge of Canaan as the land of the Amorites, and Hittites, and Hivites, and Jebusites? The question opens upon to us a suggestion of not infrequent intercourse between Moses and the peoples of Canaan, during the years of his shepherd life. And whence came those clearer views of Jehovah, as not only supreme in power, but perfect in his moral attributes, and tenderly loving as a father, which Moses *ἰσχυρὸς ἐσὼν καὶ πατὴρ*? Were these to him absolutely new revelations; or were they the growth of long meditation and high communion amid the wilds of Sinai, now flooded with new light, such as sometimes illuminates familiar truths to us, and makes of them windows into heaven? So I love to think of them.

(3) Those must have been ecstatic moments, as God thus unveiled himself before his servant. But quick upon them came the words of divine commission: "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. This time there was no mistake as to the generous purpose with which the office had been contemplated. There was none before; the error had been in unauthorized haste of assumption. Had Moses then been less impatient God's hour might have struck earlier.

The Shrinking of the Leader from the Task Imposed.

Forty years before Moses would have sprung with alacrity to assume these new responsibilities, but at eighty years of age one shrinks from burdens which, at an earlier period, would have been courageously faced. The image which this command called up belonged to a completely dissevered past. The shepherd life, with its solitary musings and high communings with Jehovah, had become now the life of his choice. He dreaded to mingle again with society, and to assume the leadership of men. He drew back from the task with the plea of inability. God meets his fears with renewed promise of his own presence, leadership and support. It ought to have sufficed, as similar encouragement ought to make us strong to assume any duties upon which the finger of God is laid. It was Moses' weakness, as it is ours, that one "thus saith the Lord" did not suffice to give courage and to send forth with energy. But God is very gracious to his servants, and when more encouragement seemed needed he adds a new and most solemn affirmation of his eternal and self-derived being. "I am that I am"—so he designates himself—"and thus shalt thou speak," is his illustration. "I am (the true, the ever-living Jehovah) hath sent thee." At the last Moses could do nothing else than bend his neck obediently for the yoke which God would lay upon him, though in his obedience there seems to have been little of exultant joy in his mission.

The Return to Egypt.

Back from the solitudes of Sinai he drives his flocks to Midian, receives from Jethro, his father-in-law, a blessing, breaks away from his habits of solitary fellowship with God, and with his family begins the long journey back to Egypt. At one of the stopping-places on the way he meets with a mysterious experience, of which we can only say that it would seem to point to a failure on his part to have maintained that sacred rite by which God's people were to be distinguished, and that in token of this some calamity, perhaps a mortal illness, met him there. Lipporah, brought up under other conditions, could not appreciate his feelings, and when under the stress of misfortune, she yielded external obedience, it was with that petulant protest with which we all, too often, take up distasteful duty. Not very hopeful as to the sympathy which he was to derive from this source, but as we shall see Moses never got much help or comfort from wife or children.

* * *

Once more he is amid the tremendous solemnities of Sinai. Here his brother Aaron meets him, under divine impulse, reports as to the conditions of things in Egypt, receives instructions for preparatory steps, thence returns, leaving Moses to follow with less of speed.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Children of God. (Rom. viii: 14-17.)

Topic for December 1, 1901.

It requires a life-long experience to realize this phrase; perhaps longer. We use this idea in sermon and song, but for a long time it is very fanciful. If any one of us were to sit down resolutely to think out positively what we actually mean by calling ourselves the children of God, and what we daily experience of that relation, consciously, it might then appear how meager our relation is as we realize it. This will be the danger with this topic now and in the meeting of this week. We will sing appropriate hymns, recite poetry harmonizing with the theme, repeat Scripture verses corresponding in sentiment and make such appreciative remarks as our conscience will admit, regarding our being the children of God. Then we will go home without making much advance into this life as a reality. This is the danger, I say. Let us endeavor to reach farther into the real truth of this subject and, for the weeks afterwards, know more of what this relationship is.

* * *

There are two thoughts to be noticed in this matter. When one has a thorough view of his own sin and the treatment he has given God by remaining away so long and so heedless of his invitations, he turns his thoughts to God as the Prodigal did. He does not feel worthy to be called a son; but the word servant appears more appropriate. It is interesting to note that Paul so often refers to himself as the bondservant (the slave) of Jesus Christ. The very man who writes this strong statement to the Christian Endeavor Society in Rome, usually refers to himself as the slave of the Master. This is the tendency of us all who have a deep experience in leaving our service for self and in turning to a life of loyalty to our Savior. We speak of ourselves as servants and our efforts as service. It is rare for us to speak in the confidential, affectionate, reverent and expectant terms, such as we use who have known what it is to have a noble, loving and able father.

On the other hand the thought of God is that of sonship. Paul, in his comprehension of the subject, appears to be in advance of Paul in his practice of the truth when applied to himself. It is one of the greatest attainments of our career to be able to know and to live upon this masterly statement, "As many as are led by the Spirit of God are the sons of God." Our Father recognizes this as the ultimate relation when he says, "He that overcometh shall inherit all things; and I will be his God and he shall be my son." So that the progress of Christian life is something more than the change from rebels to servants, or from disloyalty to loyalty; it is from being strangers to being children, and that, too, in the real sense. It is also a larger experience than exchanging the prospect of hell for the prospect of heaven.

* * *

Now, if it is true that we are children and not merely servants, why not live like children and talk like children and expect like children, rather than like mere servants. It may sound a little more humble to speak of ourselves as servants, but it cannot be as acceptable to him who wants us to be children any more than it would please an affectionate father in our homes if we insisted upon referring to ourselves as his servants. No one who thinks of himself only as a servant can appreciate what it is to be a son. He who knows only what it is to be in favor as one who serves cannot live as he ought to do who is an heir. So it is pertinent to the opportunity of this meeting and the study of this theme today to seek to know the kind of thought we ought to have and the kind of life we are to strive for in the coming weeks, if we are to live as children of God.

* * *

For one thing good children are good listeners. This does not mean in the formal and circumspect way which we associate with listening to a sermon. But children absorb the plans and purposes and habits of the parents they respect and love. "They take it all in," we are accustomed to say. And that is just it. We are to give every effort to feel at home with God and his family, to live in touch and with that kindling interest in everything, which is seen in a happy family. Listen to God's voice as a child listens. Interpret its meaning to you. Let all other voices be far, far away from that one of your Heavenly Father.

* * *

Then put your heel as that of iron upon the suggestion of distrust. We have heard much of late about the nobility of doubt, the healthy indication of doubt, the praiseworthiness of doubt. Not, by any means, if you are a child of God! If you want to make a breach or widen a distance between yourself and your Father in heaven, then doubt, criticise, distrust. If you want to make the truth more difficult and the sky overcast, then doubt. But if you want revelation and communion and peace, then take what comes with the one all-inclusive confidence: "He is my Father; I am his child; I will live as his child ought to live and he will care for me as a Father ought to care for his son." If you wish the world had less hold upon your habits and hopes, live as the child of God. Do not live like a stranger and then compel your disturbed conscience to take refuge in a one-sided conception of the Fatherhood of God!

No true love, no right service for another, is ever lost. Even if the one for whom it was intended fails to appreciate it, or to receive its full benefit, the one who gives the love or renders the service is uplifted and ennobled by its outgiving.

Woman's Board of Missions for the Pacific.

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	60 Santa Clara avenue, Oakland.

Annual Report of the Missionary Cradle Roll.

Some one has been knocking at the doors of the Mission Boards for years. The key has rusted in the lock, the hinges have refused to turn, but at last the door has swung open, and behold, a host of little ones are entering in.

There has never been a time when there was more activity in missionary work than now. And what is missionary work? It is the outpouring of love for man without regard to race or any selfish reason. It is to do what God wants and what our brother needs. "Missions require the most careful study of the world; reading shows us whom the world's needs are, and it inspires us to go on and work, and help those already gone—or stayed at home."

It has been said with grim humor that "a missionary is one S-E-N-T, and the contribution is often one c-e-n-t." No blessing ever goes with that which is grudgingly given, nor any Christian work seen at its best when reward is the motive for giving."

And so this Missionary Cradle Roll is for the purpose of educating the child in missions. And while it is a "Wee Talk" Band the influence is largely seen on the mothers—why not the fathers?—and the work must be with them. Then is it unlike any other society; there are no monthly programs to prepare, no papers to write, and thus it appeals to those who would make objections to it on that account. As missions are the life of any church, the purpose of this band is to stimulate and perpetuate this spirit of missions, and thus we are seeking its task at the earliest possible moment. This Cradle Roll is to interest the children; to teach them to pray for and give to those less fortunate than themselves, sowing the seed which in the future will reap a rich harvest for the Master and his kingdom. It is to reach out and interest the fathers and mothers through the children. To be sure, "the instrument by which these early influences are created is the mother." It is also to create in the parent a spirit of consecration. No parent can be indifferent to anything that will help his child or the kingdom; and though unconsciously, the influence is none the less felt and the father and mother are building a structure in which the world-wide message of the gospel has a prominent part. It has been said by some that this Cradle Roll does not interest the parents, but from the testimony of some of our Eastern workers it is the one thing that has drawn many mothers, not only to the Cradle Roll yearly reception, but regular attendants at church, and put their children into the Sunday-school. What more can one wish who is interested in this work, but the co-operation of the parents?

Who can join this Missionary Cradle Roll, you ask? Any child may become a member from birth to the time he joins the Junior C. E. or some mission band when

his parents or some friend makes him a member by the payment of one dollar, and when thus made a member he receives a membership card and a mite box. This money from membership, and also from the mite-boxes, is equally divided between the Home and Foreign Boards. For the Home Board the money goes to help the Chinese women and children and for the Foreign Board for the Micronesian Navy. None of it is used for any other purpose. Cannot you start a roll in your church?

"A child's voice can repeat the grandest words of heavenly hope. A child's hand can carry a gift that will gladden a sad heart. A child's love can give joy to a father's and mother's life. A child's prayer may bring a blessing to some one ready to perish." And why cannot this child be yours?

We have only a small membership on our roll as yet—thirty-eight. Cannot you help it to grow? Seventeen new members for the year, which means seventeen dollars. We have had no mite-boxes this year, but soon they will be in the homes and we hope no one will forget that each little helps some one more helpless than they. We hope great things for the future, but unless you help we can do nothing. It is the "prospect of these wee ones that will make the mighty missionary hosts." There are many fathers and mothers in California who do not know God, and I am under the impression, care less; cannot we reach them? Are we reaching them through the Sunday-school? Let us try, through this Missionary Cradle Roll!

There is one item of importance for we missionary workers to remember. We have the second "Levin" Missionary Cradle Roll connected with the Home and Foreign Boards of our denomination on the Coast or elsewhere, and we of the Pacific Coast are the first to begin to solve the problem of missions.

Maude W. Piper, Superintendent.

Alameda, Cal.

Woman's Home Missionary Union of Southern California.

District Meeting in Los Angeles.

It was a very pleasant gathering of about eighty ladies who met on the morning of November 7th, at the East Los Angeles Congregational church, to hold the District Meeting of the Woman's Missionary Union for Los Angeles and Orange counties.

Mrs. C. P. Dorland, the District Vice-President, was in the chair and led the devotional exercises. The thought of all God's greatness and goodness in his works was taken from the beautiful Bible poem of the creation, and hymn and prayer followed.

The morning hour was spent in hearing reports from the twenty churches represented, these reports being given in answer to questions previously sent out, and which now appeared again on the blackboard. Many points of encouragement and of warning were thus brought out, to guide in planning for future work.

Later the Superintendents of the different departments of missionary work gave short addresses in regard to their special lines of work. Mrs. Watson of the Southern Branch urged the early training of children to an interest in missions, and a letter from Mrs. Duvall of the Union dwelt upon the great promise of this work for the future.

Mrs. Larkin of Ontario, former missionary in Turkey, spoke of proportionate, systematic giving of first

fruits. Miss Alice Harwood told of her present work under Dr. Pond, among the Japanese in the city. The Literature and Program work of the Union was represented by Mrs. Norton; and Mrs. Day, at the afternoon devotional hour, dwelt upon the blending of home and foreign work as shown by the first missionaries, Paul and Barnabas.

It was said by one who attended that day one of these meetings for the first time, that she could not tell where home missionary talk ceased and foreign began, because the missionary spirit and interest seemed so genuine in both, and the methods so similar and so heartily supported.

* * *

Special attention is called to the following program, which is believed to be one of the best yet issued by the Union. We hope that many pastors and C. E. Societies will avail themselves of the help the Union is trying to give in presenting home missionary intelligence.

PROGRAM.

Subject—General Survey of Congregational Home Missionary Society.

1. Devotional.
2. When, where and why was the C. H. M. S. organized?
3. Its first name? When and why changed?
4. What was its original purpose? What modern problems have extended its work?
5. How are its methods of help related to the self-support of the aided church?
6. Should present need or future usefulness determine location of new churches?
7. Denominational comity—How is "over-churching" guarded against?
8. Blackboard exercises from the leaflet "Story of the Seventy-fifth Year."
9. Woman's Department—What it has done? Availability of "Missionary Boxes."
10. Synopsis, by seven women, of the seven decades of Home Missions.

These questions will suggest many more, all of which may be answered from the leaflets supplied. Mrs. E. C. Norton, Claremont, Cal., furnishes Home Missionary leaflets and programs, free, on application.

The Secret of the Pansy.

LILLIAN CUSHING.

Would you like to know the secret
Of the pansy's smiling face,
How it lifts its dainty petals
With such winsome, sunny grace?

I can tell you all about it,
For I overheard, one day,
Two dusky little fellows,
Whispering of it in this way.

Said the first one, big and purple,
With a beaming yellow eye,
"It is time to give our budlets
Their first lesson of the sky."

Then they showed each shy, wee blossom
How to look up to the sun,
That their leaves might gently open
As he kissed them one by one.

In each pansy's heart a sunbeam
Slyly nestled, there to stay,
That is why their cheery faces
Always look so bright and gay.

Church News.

Northern California.

Rio Vista.—Four persons united with the church last Sunday on confession of faith. An offering will be taken next Sunday to meet the apportionment requested by the General Association for the purpose of extending by a canvass the circulation of The Pacific.

San Francisco, Third.—On Sunday morning the pastor preached on "Freedom"; in the evening on "Men and Modern Thought." On Friday of last week a reception was given to the class in catechism, which numbers seventy. The children presented Mr. Rader with a beautiful copy of the "Sistine Madonna."

Soquel.—One new member was received into the church Sunday. The pastor, G. H. Wilbur, is preaching a series of Sunday evening sermons on the "Characters of the Old Testament." He has presented, thus far, the life of Saul, David and Solomon, drawing many helpful, practical and spiritual lessons for every-day life. There has been a good attendance. Recently, a Ladies' Aid Society has been organized that is beneficial to both church and community; also a Junior Endeavor Society, composed of thirty-one active members; and a new Sunday-school in the Mountain District School house, to meet Sunday at 3 p. m. The interest is good. We are looking forward this coming winter to a spiritual reviving, hoping to see many brought to Christ.

Southern California.

Los Angeles, Pico Heights.—Arrangements are made for a three weeks' evangelistic series of meetings to begin November 24th, in which the pastor is to be assisted by Rev. J. B. Orr, from the northern part of the State.

Los Angeles, Bethlehem.—This church proposes to open a Christmas bazaar December 1st, to continue during the month. It solicits donations that can be made into Christmas presents and especially Christmas presents ready for use.

Los Angeles, Plymouth.—The number attending this church has doubled within the last six months. This is due, not only to the fact that those who come find a cordial welcome and food for mind and heart in the preaching, but also to special effort made by agreement of members to bring one new hearer if possible every Sunday.

Pasadena, Lake Avenue.—Since the pastor's return in September from his Eastern trip, the church has been pressing forward. His sermons, which have been very practical and uplifting, have been delivered with great earnestness and the truth has found lodgment. The prayer-meetings have been especially helpful and well attended. The Sunday-school is growing rapidly; new pupils are enrolled nearly every Sunday. The Christian Endeavor Society has recently elected new officers, who are awakening the society to renewed effort. The committees manifest great enthusiasm; they have introduced a number of new plans, which will increase the usefulness of the society.

Paso Robles.—The annual meeting of the church was held last week. After expending \$3,100 in church building and other expenses, \$67 remains in the Building Fund toward the furnishing of the church. The present membership is twenty-five. To celebrate the completion of a year's work of so much importance, and free from debt, the church gave a harvest-home dinner on Friday evening to members and friends of the church, which was

attended by about one hundred guests. Among the visitors to the church during the week was Sir Christopher Furness, a wealthy English shipbuilder and owner and a member of the British Parliament. A Congregationalist himself, his admiration of the exterior of our new church was such that seeing it lighted up for the dinner and reception, he came over from the hotel to see the interior. After meeting some of our people, he expressed great interest in the work, and left a contribution with the pastor for it.

Pasadena, First.—The three missionary societies of the church commence the year with renewed vigor. The Y. W. M. Society and the Girl's Missionary Society have each chosen for the year studies relating to mission work in North America, embracing not only the work of the A. M. A., but also city missions and work in Mexico among the Labrador Indians. The girls' society, which includes girls from ten years old up, meet at the homes of the various members; and although the pastor's wife has general oversight of the society, the youthful leaders take entire charge of the program. The W. M. S. selects topics on home and foreign work alternately. This society has just sent a well-filled box and \$27 in money to one of our home missionaries. The Sunday-school has a new orchestra. An evening with the choir, November 17th, resulted in an exceptionally interesting service. Special music was rendered, and the choir director, Prof. Dwight C. Rice, gave an edifying address on the relation of music to the services of the church. The speaker defined the place that congregational, chorus, and quartet or solo singing should each have in worship, and made a strong plea for spirituality in the service of song. Prof. Rice's chorus choir is a regularly organized body, with strict rules regarding attendance. The rehearsals are opened with prayer and the result of the leader's earnestness is shown in the devotional spirit with which the young people enter into their work.

Washington.

Port Angeles.—Seven persons united with the church by letter Sunday, November 10th.

Oregon.

Ashland.—Thirty-one persons were welcomed into the fellowship of our church last Sunday on confession of faith. We expect to receive several others in the near future.

Inland Empire Letter.

By Iorwerth.

Rev. William Davies has received a hearty welcome by his old parishioners and large circle of friends in and around Spokane. He has given addresses in the second church, Spokane, which he served acceptably for ten years; also at Genesee, Pullman, Deer Park and other places on his experience at Nome. He will leave Spokane for Douglas Island in a few days and his family is expected to follow him in the near future.

The Westminster church, Spokane, Dr. G. R. Wallace, pastor, received eight new members at the last communion. The congregations continue to increase both morning and evening, and the treasury is augmenting proportionately.

Rev. T. W. Walters of Pilgrim church, Spokane, has been confined to his room for a week as the result of a severe cold, but is convalescing. Rev. F. V. Hoyt filled his pulpit last Sunday morning.

The ministerial brethren of Eastern Washington regret the departure of Rev. H. P. James from their midst. His long pastorate of thirteen years at Colfax has made

him the recognized patriarch of this region. He has been a leader in every good work. His pastorate has been eminently successful, making the Colfax church strong, substantial and efficient. His labors have been abundant in and out of his parish, as member of Home Missionary Committee, State Registrar, Trustee of Whitman College and member of the Colfax School Board. The church at North Yakima is to be congratulated in being able to secure a pastor so thoroughly equipped. He will be a great acquisition to the Central Washington Association.

The church at Mullan, Idaho, is making very satisfactory progress under the pastorate of Rev. Edmund Owens. The Christian Endeavor Society recently organized is becoming a power for good in the town. The church building is expected to be ready for dedication about the middle of next month.

Rev. J. Edwards has established a bi-weekly lecture course at Wardner. Two lectures have been delivered and well attended.

Gratifying news comes from the young but vigorous church of Grangeville, Ida. It has been decided to build a church edifice without delay to suit about 350 people. A corner lot joining the one on which the parsonage is located is to be purchased and the edifice when finished is to cost about \$2,500. Rev. A. R. Johnson, of the C. S. S. Society is serving this church temporarily, and with the aid of his extraordinary executive ability they will be led to victory.

Bay Association.

The Bay Association will meet with Plymouth Avenue church, Thirty-fourth street, near Telegraph Avenue, Tuesday, December 10th, both afternoon and evening. Each church belonging to the Association should be represented by three delegates.

Edson D. Hale,
Registrar.

Day by Day.

"I don't believe I can ever be much of a Christian," said a little girl to her mother.

"Why?" her mother asked.

"Because there's so much to be done if one wants to be good," was the reply.

"One has got to overcome so much and bear so many burdens, and all that. You know how the minister told all about it last Sunday."

"How did your little brother get all that great pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens won't come at one time. We must overcome those of today and let those of tomorrow alone till we come to them. Of course, there's a great deal of work to be done in a Christian's lifetime, in the performance of our obligations to God, and the discharge of the duties that devolve upon us; but that work is done just as Dick moved the wood—little by little. Every day we ask God for strength to take us through that day. He will give all we ask for, and as we need it. By doing a little today, a little tomorrow, and keeping on in that way, we accomplish great things. Look at life in its little-by-little aspect, rather than as one great task to be done all at once, and it will be easy to face it."

A little gain in patience today, a little more trust to-morrow—that's the way a Christian life grows,—Eben E. Rexford.

Our Boys and Girls.

Mauroya's Song.

Rushes that grow by the Blackwater,
When will I see you more?
When will the sorrowful heart forget you,
Land of the green, green shore?
When will the field and the small cabin
See us more
In the old country?

What is to me all the gold yonder?
She that bore me is gone.
Knees that dandled and hands that blessed me
Colder than any stone;
Stranger to me than the face of strangers
Are my own
In the old country.

—Herbert Trench, in "Dierdre Wed and Other Poems."

Remembering Birthdays.

In the journal of Louisa Alcott is a little record which is deeply pathetic, when one remembers how her brave, unselfish life was spent unwearingly for others:

"My birthday; thirty-six. Spent alone, writing hard. No presents but father's 'Tablets.' I never seem to have many presents, as some do, though I give a good many. That is best, and makes a gift very precious, when it does come."

Yes, the giving is best, there is no doubt of that; that she was, after the first hard years, able to give so much to those she loved was the great joy of Miss Alcott's life. Yet how pitiful it seemed that so loving a heart should know the hurt of being unremembered!

"We don't make much of our birthdays at our house," a girl said, the other day. "There are so many of us, you know. Once in a while somebody will say, 'I think you might congratulate me,' and then we all suddenly remember."

But why not remember beforehand, and make the day a glad one? It does not need money, necessarily; some tiny touch of festivity at the table; birthday letters under the plate or tucked in odd corners to be discovered one by one; a little treat in which all can join—such simple things as these will be eloquent, and make the day one of memory's shining heritages. If it costs a little trouble so much the better. Surely, our love for our dear ones is not measured by our ease. Could we forgive ourselves if one day we learned, too late, that a loved one had been grieving because she thought that we did not care?—Sel.

Water as a Medicine.

The human body is constantly undergoing tissue changes. Worn-out particles are cast aside and eliminated from the system, while the new are ever being formed, from the inception of life to its close. Water has been the power in increasing these tissue changes, which multiply the waste products; but at the same time they are renewed by its agency, giving rise to increased appetite, which, in turn, provides fresh nutriment. Persons but little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure. People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which may many times be remedied by drinking a tumblerful of water before retiring. This very materially assists in the process during the night, and leaves the tissues good and strong, ready for the active work of the day. Hot

Hundreds of Millions

of cans of Royal Baking Powder have been used in making bread, biscuit and cake, and every house-keeper using it has rested in perfect confidence that her food would be light, sweet, and above all, wholesome. "Royal" is a safeguard against alum, which comes in the cheaply made powders so often pushed upon the unwary purchaser. Caution your grocer never to send you any baking powder other than the "Royal."

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water is one of the best remedial agents. A hot bath before going to bed, even in the hot nights of summer, is a better relief for insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is a very prompt checker of bleeding; and besides, it is very cleansing, and aids in sterilizing wounds.—Selected.

A Little Boy's Politeness.

It was raining. An aged lady, who had crossed by ferry from Brooklyn to New York, looked wistfully across the street to the car she wanted to take. She had no umbrella; her arms were full of bundles. A shabby little fellow, carrying a cheap, but good umbrella, stepped up. "May I see you across, ma'am?" "Thank you, dear." Across the street she handed him five cents. He declined it, blushing, yet looking as if he wanted it. She drew him under the awning and questioned him, to find that his having this umbrella at the ferry was a bit of childish enterprise to help his mamma. He had paid the seventy-five cents in his savings' bank for it, and had already taken in thirty cents by renting his umbrella to gentlemen, who, like herself, had left their umbrellas at home. "You're the first old lady," he said, with childish candor, "that I've taken across—and—and I did not think mamma would like me to charge." "A child of the poor," thought the questioner, "but I know from his ways that his mother is a lady and a good woman."—Christian Herald.

Giving to the Lord.

The church is supported by voluntary offerings from the members and the friends of the church. The most successful way to give is to give systematically, either by the week or the month. Every member and friend of the church who can possibly do so should be enrolled as a contributor to the work of Christ. Give as much as you can and give it as regularly as you can. Help bear the burdens of finance of your church. Give until you feel it. Learn the joy of sacrifice for Christ. The devotees of heathen religions put many Christians to shame in their spirit of devotion and sacrifice for their gods that are no gods. Don't figure too close when counting out your offerings for Him who gave his all for you. The Bible is full of holy precepts on this sacred obligation of giving to the cause of God. If every Christian would diligently read the Word of God and see and feel the force of these obligations, then, like a grand man of God, it would become with them as with him a question, not of How much shall I give, but How much shall I keep? Of course we all need money, but let us be sure that Christ and his cause is not robbed of their portion. When we think of the wealth of the nations and the great mines of money that are wasted in luxury and self-pleasing amusements, and think of how little is given to help redeem this world from its weight of sin, we may well utter the words of the prophet of God: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The Church of God is called to do her duty in this respect. A portion of that which belongs to God and his house is kept back, and the Church moves languidly along. The secret of putting new life into many a church is found in the words of God given to the grand old prophet: "Bring ye all the tithes into the storehouse, that there may be meat in mine house." God wants the meat of our offerings, not the bones. When we compare the condition of our own homes with that of God's house in many instances, we find the former are filled with meat while the latter is often full of dry bones. "And prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a bless-

ing, that there shall not be room enough to receive it."

But few Christians hesitate when it is a question of some personal gratification or useless adornment, or home luxury; but oh! when it is a question of the interests of His cause, whom they profess to love supremely, how they hesitate and draw back. This suggests the question, How much of our Christian profession is mere sentiment and how much stands for genuine Christian discipleship? It would greatly correct the errors in our giving to the cause of our Lord, if, when the money and gifts are made

known, the Master would be besought to make the plea and tell the people how he himself "though rich, for our sakes became poor, that we through his poverty might be rich." —Epworth Wheel.

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BRIEFS.

God can lead only those who lean on him.

Tact is a way of getting what you want without letting people know you want it.

God must have loved plain people; he made so many of them.—Abraham Lincoln.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

The Blood Cleanseth.—There is no condemnation to him that is in Christ Jesus. You may just pile up your sins till they rise up like a dark mountain, and then multiply them by ten thousand for those you cannot think of; and after you have tried to enumerate all the sins you have ever committed, just let me bring one verse in, and then that mountain will melt away: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

LEGAL NOTICE.

In the Superior Court of the City and County of San Francisco, State of California.

No. 78,544

In the matter of the Application of "Richmond Congregational Church," a benevolent corporation, for permission to mortgage real estate.

The "Richmond Congregational Church," a religious corporation, having filed in this Court a petition for permission to mortgage a certain piece of real property, situated in the City and County of San Francisco, State of California, bounded and described as follows, to-wit:

Commencing at a point formed by the intersection of the Southerly line of Clement Street, with the Westerly line of Seventh Avenue; running thence Southerly, along said line of Seventh Avenue, seventy-five (75) feet; thence at right angles Westerly one hundred and twenty (120) feet; thence at right angles Northerly, seventy-five (75) feet; and thence at right angles Easterly, one hundred and twenty (120) feet to the point of beginning; the same being a subdivision of Outside Lands Block number One Hundred and Eighty-eight (188);

IT IS HEREBY ORDERED, that said petition be heard in Department number One of this Court, at the Court Room thereof, in the City Hall, in the City and County of San Francisco, State of California, on the third day of December, 1901, at ten o'clock A. M. of said day; and that a copy of this order be published for two consecutive weeks in "The Pacific," a newspaper printed and published in the City and County of San Francisco, State of California.

Dated November 15th, 1901.

F. H. DUNNE,

Presiding Judge.

Endorsed: Filed Nov. 15, 1901.

WM. A. DEANE,

Clerk.

By E. M. THOMPSON,

Deputy Clerk.

PRAYER AND FAITH.

The Rev. F. B. Meyer was recently asked, "How did you find Christ?" This is his written reply: "I do not remember when I became a Christian. The love of God came over me, as the dawn over a summer sky; and it was only in after years that I realized what God had done for me in those early days. My mother and father were godly people. They expected me to be a Christian, and at my mother's knee I said my morning and evening prayers. It is to their prayer and faith and unremitting care that I owe everything."



A Christian life is the only complete human life. A life that has not yet responded to the upward call of God, and begun to unfold in the likeness of Jesus Christ, is only the raw material for a true human life. If it remains as it is, it represents an unfulfilled possibility, an unrealized idea of God. It is a magnificent failure, for it might have been a full-grown man, a member of that divine family in which Jesus Christ is the first-born.

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"Is your mamma cross? Mine is awful cross! Does your mamma say 'Hush!' when you laugh or make a little bit of a noise? My mamma does. She has nerves, papa says."

The mother who overheard this account of herself would feel heart-broken to think of the shadow cast by her misery on those she loved. Yet her condition is real. Her nerves are strained to the point of torture. Lack of appetite and loss of sleep increase her weakness.

Such a condition may, in general be traced to disease of the delicate womanly organism, a cure for which is found in the use of Dr. Pierce's Favorite Prescription. It establishes regularity, heals inflammation and ulceration and cures female weakness. It tranquilizes the nerves, encourages the appetite and induces refreshing sleep.

"I had been a constant sufferer from uterine disease for five years," writes Mrs. J. A. Steerts, of Yankee Dam, Clay Co., West Virginia, "and for six months previous to taking your medicine I was not out of my room. Could not walk or stand, as there was such pain and drawing in left side and bearing-down weight in region of uterus, accompanied with soreness. I suffered constantly with headache, pain in back, shoulders, arms and chest; and could not sleep nor lie down. When I had taken three bottles of the medicine the periods were regulated, I was not so nervous, could sleep well, and the pain in side and bearing down had vanished. My health is better at this time than it has been in five years."

Dr. Pierce's Pellets stimulate the liver.

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JUST THE SAME.

A little girl standing by the curb as one of her father's parishioners drove up while smoking a cigar, thus accosted him:

"Why! do you smoke?"

"Sorry to say I do," answered the member.

"Well, my papa does, too, but he goes up to his study where God can't see him."

A dog, hitched to a lawn-mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine." It is easier to be critical than correct; easier to bark than work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, like the Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.—Christian Commonwealth.

Fearless Advocacy.—I have a good deal of respect for the old woman, who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied: "I can show them which side I am on."

There is in religion or irreligion a kind of omnipresence, by which they are seen and felt in everything their possessors say and do.—Cunningham.

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MACBETH, Pittsburgh.

Social or public prayer is like dwelling in the outer court; secret prayer is like entering the inner temple. None enters the inner temple who is not found in the outer court.—Lyon.

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